CENTENNIAL

OF

NEWTON PRESBYTRY

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Centennial, Presbytery of Newton

1817 1917

CENTENNIAL

Presbytery of Newton

An Adjourned Meeting, in the
First Presbyterian Church
Washington, N. J.

The Historical Narrative, Histories
of the Churches and other Data

Tuesday, November twentieth
Nineteen seventeen

JUN 21 1941
THEOLOGICAL SEMINARY

ROLL OF MINISTERS AND CHURCHES

James deHart Bruen ..... Belvidere First
Joseph D. Hillman .....
..... Beattystown and Mansfield Second
Edgar A. Hamilton ..... Sussex
Walter H. Stone, Ph. D. ..... Belvidere Second
Nathaniel P. Crouse ..... Stanhope
John W. Bischoff .....
..... Hamburg and North Hardyston
Samuel B. Cooper, Ph. D. ..... Oxford First
J. Scott Butt ..... Bloomsbury
William Johnston ..... Sparta
Clarence W. Rouse ..... Newton
J. Newton Armstrong, D. D. ..... Blairstown
Daniel H. Rohrabaugh ..... Stillwater
Robert Robinson, B. D. ..... Asbury
James W. Martyn, Ph. D. ..... Hackettstown
James Moore ..... Phillipsburg Westminster
John C. Lane ..... Andover
Jacob N. Wagenhurst ..... Washington
Peter F. Mead ..... Marksboro
Wilbur A. Wagar ..... Oxford Second
Paul J. Strohauer ..... Franklin
James Ferguson ..... Stewartsville
Hugh Walker ..... Greenwich
Augustus C. Kellogg .. Delaware and Knowlton
R. Spencer Young ..... Yellow Frame
William C. Perez ..... Branchville
James Dougherty ..... Harmony
Michael Toth ..... Alpha Magyar
A. J. Fowlie ..... Musconetcong Valley
A. N. Millison ..... Beemerville

Ministers without charges:

Robert White, H. R.; Charles E. Van Allen, D. D.; Samuel Carlile, D. D.; H. R.; John B. Edmondson, H. R.; William G. Westervelt; Elias B. England; Isaac H. Condit; Edwin C. Holman; John C. Sharpe, D. D., LL. D., Principal; Richard H. Hughes; William B. Johnson; Otto R. W. Klose, S. S. in Presbytery of Long Island.

Foreign Missionaries:

Oscar J. Hardin, Beirut, Syria; Henry Munro Bruen, Taiku, Korea; Charles L. Phillips, Pyeng Yang, Korea.

Vacant Churches:

Great Meadows, Phillipsburg First, Lafayette, Wantage First.

Officers of Presbytery and Centennial Committee

Officers of Presbytery:

Moderator ..... Rev. William C. Perez
Stated Clerk ..... Rev. James Moore
Permanent Clerk .... Rev. Augustus C. Kellogg

Centennial Committee:

Rev. I. H. Condit ..... Chairman
Rev. W. C. Perez ..... Secretary
Rev. James Moore. Rev. J. W. Hartyn, Ph. D.
Rev. J. N. Wagenhurst.

Elders:

W. W. Woodward ..... Newton
Theodore Tinsman ..... Bloomsbury
S. P. Bowers ..... Washington

MORNING SESSION
Moderator Presiding

10.30—Presbytery Constituted With Prayer

Singing—No. 345, "Blest Be the Tie That Binds"

Formation of Roll

Report of Committee on Arrangements
Rev. J. N. Wagenhurst

Singing—Jubilee Hymn of Semi-Centennial

Solo ..... Miss Bess Johnston

The Lord's Supper—
Administered by Rev. Charles E. Van Allen

Singing—No. 232,
"In the Cross of Christ I Glory"

11.30—Historical Narrative, Miss Margaret Clyde

Singing—No. 117,
"Our God, Our Help In Ages Past"

12.30—Recess

AFTERNOON SESSION
Rev. I. H. Condit, Presiding

2.30—Convene

Singing—Ode used at Semi-Centennial

2.45—Greetings

The Synod
Presbytery of New Brunswick
Presbytery of Elizabeth

Presbytery of Morris and Orange
Presbytery of Lehigh
Solo ..... Miss Bess Johnston

3.45—Address
President MacCracken, Lafayette College

4.15—The Presbytery and Education
Dr. W. H. Vail

5.00—Recess

EVENING SESSION
Moderator Presiding

7.30—Convene
Singing—No. 589
"Come, Thou Fount of Every Blessing"
Scripture
Prayer
Choir
Offering—Synodical Home Missions
Choir
Centennial Address
Rev. J. Ross Stevenson, D. D.
Singing—No. 464, "Rock of Ages"
Committee on Resolutions
Singing—No. 304,
"The Church's One Foundation"
Benediction

Wednesday, 9 a. m.—Presbytery will convene for transaction of business.

Semi-Centennial Hymns Used at Centennial Celebration

JUBILEE HYMN

(Written for, and sung at, Semi-Centennial)
Tune—Regent Square, No. 90 Hymnal.

Come, thou gracious King of Glory,
In this hour of jubilee;
Whilst we tell the grateful story
Of past mercies wrought by Thee,
Be thou present (be thou present),
Bid us now thy glory see.

Bow thine ear, God of our Fathers,
To our glowing songs of praise,
Warming still as mem'ry gathers
Grateful themes from other days;
Lord, we praise thee (Lord, we praise thee),
For thy grace in bygone days.

Thanks that o'er these vales Thou'st planted
Many a fair and fruitful vine;
Glorious rain and sunshine granted,
Hedged them round and called them Thine,
Gathering from them (gathering from them)
Clustering grapes and generous wine.

May this vineyard ever flourish,
May abundant fruits be given;
Gracious Lord, these churches nourish,
With the light and dew of Heaven;
Till in glory (till in glory),
"Jubilee!" they shout in Heaven.

—Rev. D. X. Junkin, D. D.

ODE

(Written for, and sung at, Semi-Centennial)

Tune—Federal Street, No. 197 Hymnal.

We come, O God, of sovereign grace,
To celebrate Thy worthy praise;
With joy to bow before Thy throne,
Thy mercies trace, Thy goodness own.

Thy servants of that early day
From earthly scenes have passed away;
Each to his happy home above,
Where all is peace and joy and love.

But Thou hast called us in their stead
To glory in our living Head,
And with Thy people now to meet
With joy before the mercy-seat.

Here in Thy house, sustained by Thee,
On this, our joyful jubilee;
We would, with one united voice,
In Thy unchanging love rejoice.

Oh, what a pleasure thus to meet
And bow before the mercy-seat,
To pure devotion freely given,
With hope of brighter joys in Heaven.

—Rev. T. B. Condit.

MINUTES OF THE PROCEEDINGS
OF THE
CENTENNIAL CELEBRATION
PRESBYTERY OF NEWTON

Washington, N. J., November 20th, 1917.

The Presbytery of Newton met in the First Presbyterian Church of Washington, at 10.30 A. M. in accordance with its adjournment to celebrate the 100th anniversary of the organization of Presbytery.

Presbytery was called to order and constituted with prayer by Rev. William C. Perez, the moderator. "Blest Be the Tie That Binds" was sung.

The Roll was formed and is as follows:

MINISTERS

Charles E. VanAllen, D. D.,
Edgar A. Hamilton,
Walter H. Stone, Ph. D.,
Joseph D. Hillman,
Isaac H. Condit,
John W. Bischoff,
Samuel B. Cooper, Ph. D.,
J. Scott Butt, D. D.,
Clarence W. Rouse,
J. Newton Armstrong, D. D.,
Daniel H. Rohrabaugh,
James Moore,
Wilbur A. Wagar,
Paul J. Strohauer,
James Ferguson,
William C. Perez,
James Dougherty,
Albert J. Fowlie,
John C. Sharpe, D. D.,
Robert Robinson, B. D.,
James W. Martyn, Ph. D.,
Augustus C. Kellogg.

Elders representing respectively the churches named:

Andover	John W. Thompson
Asbury	John A. Hulsizer
Beemerville	Barrett A. VanAuken
Belvidere 2nd	James Depue
Bloomsbury	Theodore Tinsman
Branchville	Irving N. Roe
Hackettstown	Wilberforce G. Sutphin
Harmony	Amzi Miller
Marksborro	William A. Kerr
Musconetcong Valley	Absalom Apgar
Newton	William W. Woodward
Oxford 1st	Daniel S. Spangenberg
Oxford 2nd	E. Henry Ward
Phillipsburg 1st	Robert P. Howell
Phillipsburg, Westminster	Floyd E. Dreisbach
Stewartsville	J. Cline Boyer
Stillwater	J. Hampton Roy
Sussex	John D. Simmons
Washington	Frank P. McKinstry, M. D.

The Committee on Arrangements recommended a program to be followed in the celebration. The recommendation was adopted and the program was observed as set forth in these minutes.

An order was drawn on the treasurer for $225.00 in favor of the Centennial committee.

Rev. Robert Robinson, B. D., Rev. Walter H. Stone, Ph. D., and Elder John W. Thompson were appointed a Committee on Resolutions.

The following ministers, being present, were invited to sit as corresponding members.

Name.	Presbytery.
George C. Pollock, D. D.	St. Cloud
Theron Brittain	Hudson
Baker Smith, D. D.	Morris and Orange
George S. M. Doremus	Morris and Orange
Mehran H. Looloian	Morris and Orange
Nelson B. Chester	Newark
August W. Sonne, D. D.	New Brunswick

Marshall Harrington ---------- New Brunswick
George H. Ingram ---------- New Brunswick
Herbert K. England ---------- Elizabeth
Courtland P. Butler, D. D. ---------- Monmouth
Horace D. Sassaman ---------- Lehigh
James Robinson ---------- Lehigh
J. Ross Stevenson, D. D. ---------- Baltimore

The following Elders, from churches without the bounds of the Presbytery named in each case, were heartily welcomed in their attendance at the Centennial celebration.

Elias Vosseller ---------- New Brunswick
Edmund Horton ---------- Elizabeth
Thomas J. Arnold ---------- Jersey City
William H. Vail, M. D. ---------- Newark
Prof. William S. Hall ---------- Lehigh

The sacrament of the Lord's supper, administered by Rev. Charles E. Van Allen, D. D., Moderator of Presbytery at semi-centennial, assisted by Elders—W. W. Woodward, W. G. Sutphin, J. H. Roy, W. A. Kerr, J. C. Boyer, Irving N. Roe, S. P. Bowers and J. A. Hulsizer was then observed.

Miss Margaret H. Clyde, daughter of the late John C. Clyde, D. D., read the "Historical Narrative."

Presbytery now took recess for lunch.

Closed with prayer by Rev. George C. Pollock, D. D.

Presbytery reconvened at 2.30 P. M., Rev. Isaac H. Condit presiding.

Opened with prayer by Rev. Baker Smith, D. D.

Rev. Nelson B. Chester, Moderator of Synod, Rev. Courtland P. Butler, Rev. George H. Ingram and Elder Thomas J. Arnold extended the greetings of the Synod of New Jersey.

Rev. G. H. Ingram, Rev. A. W. Sonne, D. D., Rev. Marshall Harrington and Elder Elias Vosseller brought greetings from the Presbytery of New Brunswick, Rev. H. K. England and Elder Edmund Horton conveyed the greetings of the Presbytery of Elizabeth, while Rev. G. S. M. Doremus did the same for the Presbytery of Morris and Orange and the Presbytery of Lehigh sent her greetings with Rev. James Robinson.

President John H. MacCracken and Prof. William S. Hall brought the greetings of Lafayette College, and President MacCracken gave an address on "Christian Education."

William H. Vail, M. D., delivered an address on "Blair Academy, Its History and Its Relation to the Presbytery of Newton." Time was extended 15 minutes to hear Rev. Theron Brittain and Rev. George C. Pollock, D. D., who had both been present at the 50th anniversary.

Recess was now taken for supper.

Closed with prayer by Rev. Edgar A. Hamilton.

Presbytery reconvened at 7.30 P. M., opened with prayer by the Moderator, who presided at this session.

A letter was read from Rev. J. Wilbur Chapman, D. D., Moderator of the General Assembly of the Presbyterian church in the U. S. A., giving reasons and regrets for his inability to be present and extending his congratulations to Presbytery.

The letter was received and the stated clerk was directed to acknowledge the receipt of same.

Rev. I. Alstyne Blauvelt, D. D., of Presbytery of Elizabeth, also sent a letter, which was read, expressing his regret at his inability to be present, and letters from Rev. I. Manch Chambers, D. D., of Synod's delegation and Rev. Samuel Guy Snowden, Presbytery of New Brunswick, were received.

After devotional services consisting of singing, reading the Scriptures and prayer, an offering was lifted for Synodical Home Missions, which amounted to $21.20.

Rev. J. Ross Stevenson, D. D., L. L. D., President of Princeton Theological Seminary, then delivered the Centennial address on "The Gospel the Need of the World."

The Committee on Resolutions reported recommending as follows—

1. We recognize the good hand of God upon us this day, and call upon our souls and all that is within us to bless the Lord for all his mercy and loving kindness continued to our Presbytery during the one hundred years of its existence.

2. We record our indebtedness to Miss Margaret H. Clyde and express by a rising vote our hearty appreciation of the splendid resume of the history of the Presbytery she has given us.

3. We welcome with us the visiting brethren who have brought to us the greetings of the Synod of New Jersey, and the neighboring Presbyteries formerly parts of Newton Presbytery,

and make special mention of the splendid addresses of President J. H. MacCracken of Lafayette College, President J. Ross Stevenson, of Princeton Theological Seminary, and Elder W. H. Vail, M. D., of Newark.

4. We rejoice in the presence with us, of Rev. Charles E. Van Allen, D. D., Rev. George C. Pollock, D. D., and Rev. Theron Brittain, who were present also at the semi-centennial.

5. We gratefully record our appreciation of the organist and choir of the church, who have so ably led our service of song, and of the beautiful solos rendered by Miss Bess Johnson.

6. We extend, by a rising vote, our thanks to the Pastor and Session of the church, our hosts on this occasion, and especially to the ladies for their excellent and bountiful hospitality.

7. We register our unfaltering fealty to the faith and service which have characterized our Presbytery in the years gone by; and, as we enter upon our second century, in the name of our God we lift up our banners, and in humble reliance upon Him, pledge ourselves to engage with all our might in the larger duties awaiting us in this new day.

The report was received and the resolutions were adopted.

Presbytery then adjourned to meet for business Wednesday morning, Nov. 21st, at 9 o'clock.

Closed with prayer and benediction by the Moderator.

ABSTRACT OF THE ADDRESS OF Dr. Wm. H. Vail

Mr. Moderator, Members of the Presbytery of Newton, and Friends:

It is with unfeigned pleasure that I stand before this assembly and attempt to portray before you, "The History of Blair Academy, its place, influence, and immediate connection with the Presbytery."

This year marks the Centennial of Newton Presbytery. Next year Blair Academy will have rounded out her three score years and ten.

Eighty-five years ago, Paulina, one mile from Blairstown, had a school. Mr. Blair, who was jealous for the good name and progress of Blairstown, decided that it should have equal if not superior advantages to Paulina. He conceived the idea of starting a parochial school. So in 1848 there was erected upon land donated by Mr. Blair the starting point of Blair Academy, in the shape of a stone building, twenty-four feet by forty-eight, one story high. For some years it was called the Parochial School, and in a few years a wing was added at each end to the original building. These wings have since been removed and the original building still graces the campus of the Academy and is known and used as the Music Hall.

From its inception the school has been distinctively religious in character, but by no means sectarian. At first the school was under the direct charge and supervision of the Presbyterian Church of Blairstown, and afterward became the

property of the Presbytery of Newton, by a certain Deed of Trust in 1870.

Blair Academy has had nine principals, during its seventy years existence, viz.:

Isaiah W. Condict, M. D., 1848 to 1849.

Rev. James G. Moore, 1849 to 1852.

Rev. J. Kirby Davis, 1852 to 1854.

Mr. J. Henry Johnson, 1854 to 1861.

Mr. Simmons S. Stevens, from 1861 to 1873.

In 1898 the Trustees called the Rev. John C. Sharpe, D. D., to take charge of the school, and he is still with us. The continued progress of the Academy under his extended and efficient leadership evidences the wisdom of the choice.

In 1899 an additional story was placed upon Insley Hall, and the whole building most thoroughly renovated. It was in this year that Mr. John I. Blair, the founder and benefactor of Blair Academy, passed from the scenes of his earthly labors to his reward, at the ripe age of ninety-seven well rounded years; but his son, Mr. DeWitt Clinton Blair, continued his benefactions with a most liberal hand, as has been in evidence almost yearly since his father's departure.

In 1900 the front half of Recitation Hall was erected, at the expense of the school, at a cost of $35,000. In 1901 followed the beautiful and commodious piazza for Insley Hall, the generous gift of Mr. DeWitt Clinton Blair.

In 1902 was erected the addition to the Gymnasium in which was installed the swimming pool, with the shower baths and lockers, again the gift of Mr. Blair.

In 1904 Mr. DeWitt C. Blair added the other half to Recitation Hall, which has since been called Clinton Hall in his honor. It is in this Hall that so many of the activities of the school center. This same year the name of the school was changed from Blair Presbyterial Academy to Blair Academy, in accordance with the recommendation of the Trustees and the sanction of the Presbytery; thus assuming a simple short uniform name. At the same time the Academy has lost none of its religious characteristics.

In 1912 came the erection of West Hall, for the accommodation of the smaller boys, to the number of 35 or 40. This building supplied the long felt need of being able to segregate the smaller students and providing better for their care under a special matron.

The enlargement of the Campus, with the athletic field far to the west, and the increased number of students necessitated the placing of the Gymnasium on the other side of the Campus, and to this end in 1914-15, Mr. D. C. Blair caused to be erected what proved to be his last gift to the Academy, the magnificent Gymnasium. It will be specifically remembered as his parting gift and will for many years serve the school in its dual capacity, for the exercises in connection with the gymnastic apparatus in one half, and the basket ball apartment on the other, while the lower story contains a most beautiful swimming pool, and the ample supply of lockers, and round the upper story circles the track, 15 laps making a mile. The acquisition of this spacious gymnasium released the old gymnasium and that by the generosity of the Blairs was immediately transformed into a dormitory for the Senior Class.

In 1915 the Academy was changed into a school for boys only, after the fullest consideration by the Board of Trustees, with the approbation of Presbytery. The mere fact that better work can be accomplished with each sex by itself is sufficient argument for the change; as long as the Directors continue to provide for the education of the daughters of the pastors of the Presbytery in carefully selected schools.

Having thus given a brief summary of the history of Blair Academy, which we are proud to consider the peer of any preparatory school in the land, it only remains for us to say a word respecting the "place, influence, and immediate connection that Blair Academy sustains with the Presbytery of Newton." The Academy should always occupy a most honored niche in the annals of the Presbytery; the Presbytery should always cherish the interests of the Academy as second only to the spiritual interests of the members of their flocks. The interests of the Academy and the Presbytery should and must be one and the same; their influence cognate and inseparable; and their connection as immediate and intimate as that of members of the family circle itself.

May both go hand in hand in the service of their common Lord and Master, helping to hasten the good time coming when ignorance and superstition shall vanish from the land as vanish the mists of night before the Star of day; and His name shall be one and His praises one from the rivers to the end of the earth. Such is our prayer ever.

HISTORICAL NARRATIVE

Miss Margaret H. Clyde

FOREWORD.

To the many who have helped in the preparation of these historical sketches, the compiler tenders sincere thanks. To cover in brief space one hundred years of time, means to select sparingly from a wealth of material. If therefore many things of interest have been omitted, may the fault be attributed to the limitations of the printed page and not to the choice of the historian. If, on the other hand, personal allusions have been included which form no integral part of the Presbytery's history as a whole, it is because such allusions, by their very evanescence, would almost surely, if not recorded here, be forever lost to history.

The chief sources of information have been a manuscript prepared by the late Rev. Dr. John C. Clyde, representing the labor of years, the address of the Rev. Dr. David X. Junkin at the Semi-Centennial of the Presbytery, a few printed church histories, and the individual reports sent in from the several churches. To those whose duty it was to supply these latter and who made them so accurate and complete, the thanks of the Presbytery as well as of its historian are due. To Rev. Wm. C. Perez, whose untiring zeal in the gathering of statistics made these sketches possible, belongs the credit of bringing the work to a successful conclusion.

M. H. C.

At the sessions of the Synod of New York and New Jersey, held in the city of New York in October, 1817, there was presented an application from the Presbytery of New Brunswick for a division of that Presbytery. This resulted in the formation of a new Presbytery, formally constituted November 18, 1817, in the Mansfield Woodhouse church, now Washington, including as its territory the country bounded by a line running from the Delaware, at a point a little north of Lambertville, and sweeping in an irregular circuit through the counties of Hunterdon, Morris and Sussex to the State of New York, and extending from this line to the Pocono mountains in Pennsylvania. All the state of New Jersey north of this line, together with most of the county of Northampton and all that of Monroe in Pennsylvania was embraced in this territory, which was called Newton Presbytery.

There were present at that first meeting of Newton Presbytery, one hundred years ago, the following ministers: John Boyd, David Barclay, Holloway W. Hunt, Joseph Campbell, Jacob Kirkpatrick, Joseph L. Shafer, Horace Galpin, Jacob R. Castner, and David Bishop.

Rev. Mr. Boyd was chosen moderator, and the Rev. Jacob Kirkpatrick, clerk.

The churches composing it were: Knowlton, Marksboro, Newton, Hackettstown, German Valley, Fox Hill, Lamington, Baskingridge, Bethlehem, Kingwood, Alexandria, Greenwich, Harmony, Oxford, Mansfield, Pleasant Grove, Flemington, Amwell First, and Amwell Second, in New Jersey. In Pennsylvania, Easton, Lower Mt. Bethel, Upper Mt. Bethel, and Smithfield, twenty-four in all.

Oct. 16, 1818, Amwell First United was organized, also Scott's Mountain the same year, and New Village in 1819. In 1821 the church of Allen township was received from the Presbytery of Philadelphia, and as there was no Presbytery occupying the territory between Allen township and the Conynham valley, the Presbytery of Newton also took possession of that wide region.

Stillwater First, originally Dutch Reformed, applied for admission to the Presbytery in 1822, and after being modified according to Presbyterian Government, was received in 1823. This church has the distinction of being the first to provide a manse for its pastor.

Clinton was organized June 20, and Stroudsburg in August of 1827; Stillwater Second in 1828. The latter was dissolved, however, in 1853, the location being unfortunate. Danville was organized Nov. 3, 1831.

In October, 1832, the Synod transferred to the Presbytery of Elizabethtown the congregation of Baskingridge and Lamington, for the greater convenience of those churches in attending Presbytery.

Milford was organized March 25, 1833; Amwell, June 6, 1834; Belvidere, whose members had worshipped chiefly at Oxford, was organized November 25, 1834; Durham, March 23, 1836; and Musconetcong Valley, a colony from Mansfield, on June 13, 1837.

In the same year following an act of the General Assembly declaring certain synods not constituent parts of the Presbyterian Church owing to irregularity in their organization, and directing such churches as were regularly organized to

apply to the nearest Presbytery, the churches of Moscow and Caledonia, in the Synod of Genesee, were received and were for a time connected with Newton Presbytery. In 1839 the Presbytery of Raritan was created, taking away the church of Durham in Pennsylvania, and all the churches south of the Musconetcong mountain. Durham, German Valley, and Fox Hill, were, however, restored the next year.

Blairstown obtained a grant for an organization with the condition that it be connected with Knowlton, of which chiefly it was a colony, and the organization was effected October 19, 1840.

In 1843 by act of the General Assembly the churches of Mauch Chunk, Beaver Meadow, Summit Hill, and Conyngham were detached and constituted with other churches into the Presbytery of Luzerne. The history of these churches testifies to the activity of the old-time minister. For missionary zeal early showed itself in the Presbytery.

Up to Nov. 1st, 1835, there was no Presbyterian church in the great coal fields of Pennsylvania north of Pottsville. In 1833 Dr. David X. Junkin, then a student in the Seminary, offered to spend a vacation laboring in the vicinity of Mauch Chunk. His offer was not at that time accepted. But in 1835 a resident of Mauch Chunk, a blacksmith, becoming interested in the matter of personal religion, wrote to Dr. Gray of Easton for counsel. Their correspondence resulted in his coming to Easton to be received into church membership, and it was through his efforts upon returning to Mauch Chunk that a desire for a church organization there was aroused. A request was sent to Presbytery asking for the

gospel and for a church organization. A committee was appointed to go to Mauch Chunk and, if the way were clear, to organize there a church. Of this committee Dr. Junkin and elder Enoch Green of Easton arrived on the last day of October, 1835, held services that night, and on the next day, Nov. 1st, organized a church of twenty-four members, ordaining three elders, of whom the earnest and consecrated blacksmith was one.

On Dec. 6 Dr. Junkin again visited Mauch Chunk, accompanied by his classmate, Rev. Richard Webster, and there administered the Lord's Supper—the first dispensed by Presbyterian hands in the Carbon coal fields. Mr. Webster immediately entered upon missionary labors there which ended only with his death on June 19, 1856. Many churches were organized by him, which can be claimed as the children of Newton Presbytery, and which acknowledged allegiance to her until in 1843 they were absorbed into the newly-constituted Presbytery of Luzerne.

August 8, 1848, a second Presbyterian church was organized in Easton. This, however, was dissolved at its own request in 1851, its members joining either the Dutch Reformed, the First Presbyterian, or the newly-organized Brainerd church of that city. Belvidere Second was organized August 29, 1849; Stewartsville, a colony from Greenwich, May 29, 1850; and Catasauqua on the 7th of the same month.

In 1851, by act of the Assembly, the territory of the Presbytery was diminished by the extension of the Second Presbytery of Philadelphia, to include all churches west of the Delaware and south of Martin's Creek. This was in order to

place Lafayette College, which had been taken under the ecclesiastical control of the Synod of Philadelphia, within the limits of that Synod.

The First Church of Phillipsburg was organized Dec. 13, 1853; Mansfield Second, May 1, 1855; Lafayette, 1856. Pleasant Grove entered the Roll of Presbytery with name of pastor H. W. Hunt, from the Presbytery of Raritan, October 22, 1857. October 29 of the same year the church at Bloomsbury was organized.

April, 1858, Andover petitioned Presbytery for organization, which was granted. Asbury was organized Oct. 10, 1860; Oxford Second, May 8, 1863.

On November 19 and 20, 1867, the Presbytery celebrated its fiftieth anniversary. Rev. D. X. Junkin, D. D., at this time delivered his historical discourse from which quotations have been made from time to time in this present paper. The same year Yellow Frame and Marksboro separated into two charges. 1866-1869 was a time of stringent financial conditions, yet the Presbytery had a wonderful increase in Foreign and Home Mission contributions. In 1868 one pastor reports every male member in the village as attending prayer-meeting and leading in prayer.

In 1868 Upper Mt. Bethel was located at Williamsburgh, Pa. Oct. 5, 1869, a petition was granted for a church at Montana. It appears on the roll of Presbytery April 12, 1870. The same year there was a church or mission at Allamuchy connected with the Andover field.

At this time the question of re-union between the Old and New Schools was being discussed. Dr. Junkin says: "In the great doctrinal struggle

of 1834-8, this Presbytery bore itself with marked decision, wisdom, and firmness. When the practical division of the church, upon a doctrinal basis, was begun by the General Assembly of 1832, creating a Presbytery on the principle, not of geographical extent, but of "elective affinity," this Presbytery, in April, 1834, denied their constitutional right to create such Presbyteries, and sustained the Synod of Philadelphia for dissolving the Presbytery thus erected; and from that time forth the Presbytery of Newton steadily advocated and sustained the measures of reform adopted by the Old School. She and the Presbytery of Susquehanna were the only Presbyteries in the Synod that did not hesitate . . . . . and it is believed that the happiest results followed the firmness and faithfulness of this Presbytery . . . . . From first to last this Presbytery marched in the van of reform; and to her honor be it recorded that, at the close of her fiftieth year, she expressed an unwillingness to surrender at discretion all the fruits of her great struggles for truth and order; but, whilst expressing a love of Christian union, expressed a wish that that union might be secured under clearer guarantees than those proposed, so that truth and order might not be sacrificed at the shrine of union."

In the minutes of the Presbytery we find in 1867 this report of the committee on Re-union:

Resolved I—That the Presbytery regards the organic union of the Old and New School bodies of the Presbyterian church as eminently desirable and that no questions of minor importance should prevent it.

Resolved II—That while we note with gratitude the works of God's providence in the conclusions of the Joint Committee of the two bodies, yet we would desire, if possible, somewhat more explicit statements as to the doctrinal basis, control of the Theological Seminaries, and in regard to the churches not thoroughly Presbyterian in their organization."

In 1868 we find that the basis for re-union was defeated, the following resolution being recorded: "That this Presbytery, having disapproved of the basis of re-union, express its willingness and desire to unite with the New School church on the basis of our common standards, viz.: The Westminster Confession of Faith and the Larger and Shorter Catechisms."

The crux of the matter was our Presbytery's insisting on adoption of the Old School Confession of Faith and Catechism without explanation. Finally, however, on October 6, 1869, the re-union was approved.

April 12, 1870, a committee was appointed to visit Bangor, Pa., with a view to organizing there a church. The church was organized June 14 by order of the Presbytery. April 13 of the same year, Rev. E. Clark Cline was elected Stated Clerk, a position destined to be filled by him with distinction for forty-six fruitful years.

As a result of the adoption of the Basis of Union it now became necessary to reconstruct the Presbyteries subscribing to it. Accordingly we find the following record:—"By direction of the Synod of New Jersey, the members of the reconstructed Presbytery of Newton met in the Westminster Church in this city (Elizabeth, June 22,

1870) to organize and to choose a place and time for the next stated meeting."

As directed by Synod, meeting at Elizabeth, June 22, 1870, the reconstructed Presbytery met in Newton, October 3, 1870, when the process of re-organization was formally and finally sealed. The sermon was preached by the Rev. Sylvester Cooke, of Wantage First. We have the following record of action taken at this time, namely, the adoption of this minute: "That there be a statement setting forth in historical order and in detail the ecclesiastical changes which have recently taken place and which have resulted in the constituting of the Presbytery of Newton as it is now exists, with the Acts of the General Assembly and Synod of New Jersey, under the operation of which these changes have taken place."

This statement follows: "In virtue of the Basis of Union adopted by the Assemblies sitting in New York in May, 1869, and sent down to the Presbyteries, and declared by the Assemblies sitting in Pittsburg in November, 1869, to be of binding force.

1. The Second Presbyterian Church of Belvidere, formerly in connection with the Presbytery of Philadelphia Fourth, and at that time without a pastor, and the other churches now composing this Presbytery, become ecclesiastically connected and by action of the General Assembly of 1870, constituting the Synod of New Jersey, this connection become more immediate and direct.

2. In virtue of the following action of the General Assembly of 1870 included in the enabling act, viz.: . . The Synod of New Jersey is hereby constituted, to consist of the Presbyteries and

parts of Presbyteries included within the State of New Jersey. . . . . "

The following churches and ministers were thereby separated from Newton Presbytery by being situated in Pennsylvania: Stroudsburg, Middle Smithfield, Shawnee, Lower Mt. Bethel, Upper Mt. Bethel, Bangor; Rev. Lyman Coleman, D. D., Rev. John J. Carrell, Rev. Edwin Town, Rev. Robert F. Foresman, Rev. J. Kirby Davis, Rev. Wm. H. Dinsmore, Rev. Chas. E. Van Allen, Rev. Wm. B. Darrach.

In virtue of the action of the Synod of New Jersey, convened in Elizabeth, N. J., June, 1870, that "The Presbytery of Newton to comprise the counties of Sussex and Warren, with that part of Hunterdon lying north of the Musconetcong Mountain, and to be the legal successor of the Presbytery of Newton," the church at Pleasant Grove in Morris County, with its pastor, Rev. M. A. Depue, was separated. The following ministers and churches in Hunterdon County were included: Rev. H. Brown Scott, Bloomsbury, and Rev. John B. Kugler, Musconetcong Valley.

The following ministers and churches in the county of Sussex were included: Rev. Joel Campbell, Rev. Sylvester Cooke, Rev. Andrew Tully, Rev. James McWilliams, Rev. Alanson A. Haines, Rev. Peres B. Bonney; Wantage I, Wantage II (now Beemersville), Deckertown (now Sussex), Hardyston (N. Hardyston and Hamburg), Lafayette, Branchville, Stanhope, Sparta. Also Rev. John J. Crane, formerly of the Presbytery of Lyons, but now a stated supply of the church at Stanhope. These with the ministers and churches of Sussex and Warren Coun-

ties formerly belonging to the Presbytery of Newton form the following Roll of the reconstructed Presbytery:

Rev. Aaron H. Hand----------Greenwich
Rev. Thaniel B. Condit--------Stillwater and Swartswood
Rev. Frederick Knighton, D. D.----------Oxford First
Rev. David Tully----------Belvidere First
Rev. Thomas McCauley----------Hackettstown
Rev. E. Clarke Cline----------Oxford Second
Rev. Henry B. Townsend---------- Phillipsburg
Rev. Theodore L. Byington----------Newton
Rev. William C. Stitt----------Yellow Frame
Rev. Thomas A. Sanson----------Blairstown
Rev. William Laurie---------- Stewartsville
Rev. Joseph H. Doremus----------Mansfield Second
Rev. Joseph H. Thyne----------Marksboro
Rev. Peter H. Brooks----------Knowlton and Hope
Rev. Frank E. Miller----------Asbury
Rev. H. Brown Scott----------Bloomsbury
Rev. John B. Kugler----------Musconetcong Valley
Rev. Peres B. Bonney----------Branchville
Rev. Sylvester Cooke----------Wantage First
Rev. Andrew Tully--------Wantage Second (Beemerville)
Rev. James McWilliams, S. S. ----------Deckertown
Rev. Alanson A. Hainess, S. S. --Hardyston (North Hardyston and Hamburg)
Rev. Joel Campbell, S. S. ----------Lafayette
Rev. John J. Crane----------Stanhope

The following ministers without charge:

Rev. John A. Reiley, H. M., Rev. Edward D Bryan, Rev. Ephraim Simanton, Rev. Myron Barrett, Rev. Henry Rinker, Rev. Alphaeus H. Holloway, Rev. Joseph H. Doremus.

The following churches:

Andover S. S. Vacant—Sparta, Belvidere Second, Harmony, Montana, Mansfield First (Washington).

Licentiate, David Coneroy; Candidates for the ministry: Isaac H. Condit, Elbert N. Condit, William W. Goodrich, I. D. Decker, Jethro B. Woodward, and W. D. Nicholas.

The church at Delaware was organized June 7, 1871. The Presbytery was incorporated by the election of a Board of Trustees, May 7, 1875. April 20, 1876 came a request from Ogdensburg and Franklin Furnace for the services of the pastor at Sparta, which request was granted.

October 3, 1877 the name of the Mansfield First Church was changed to The First Church of Washington. April 1878 it was reported that the title to the Montana church was now held by the Trustees of the Presbytery in trust for the Presbytery.

April, 1880, the Hope Church was placed under the care of the Marksboro session.

A brief history is pertinent here of Beemer Meeting House or Beemer Church which was taken over from the congregational body in 1844 and its membership made a part of Wantage II (now Beemerville) parish. Regular services were held on Sabbath afternoons at Beemer Meeting House from this time until 1874, then only occasional services were held, but the Sunday School flourished. In April, 1882, Presbytery appointed a committee to organize a church at Beemer Meeting House, which organization was effected May 30, 1882, taking the name of the Papakating Presbyterian Church.

April 14, 1886, there was a petition for the organization of the Westminster Church of Phillipsburg, organization being effected April 27.

June 15, 1886, there was a petition to organize the church at Beattystown. The church was organized June 25, with twenty-five charter members.

Yellow Frame completed its new church and home in the fall of 1887. Wantage II celebrated its centennial in July of the same year.

Mansfield II and Beattystown were made one charge in April, 1888.

Oct. 4, 1893, the church at Franklin Furnace, now the First Presbyterian Church of Franklin, which was connected with the Classis of Passaic, of the Reformed Church of America, applied to be received under the care of the Presbytery. It was received April 11, 1894.

Papakating was dropped from the Roll of Presbytery in 1895; Hope, Papakating, and Swartswood being dissolved by action of Presbytery, January 21, 1896. All three with Montana had been surviving only in name for twenty years or more. On April 14, 1897, Montana also was dissolved by the Presbytery.

January 22, 1901, a chapel at Ogdensburg, to be under the care of the church at Sparta, was authorized by Presbytery. June 25 of the same year a portion of the North Hardyston congregation asked that the church be separated into its constituent parts. As a result, on October 8, the First Presbyterian Church of Hamburg was authorized to be organized, thus making two distinct ecclesiastical organizations in the old North Hardyston field. The original one is two miles from Hamburg and is known today as North Hardyston. The complete organization of Hamburg was effected on October 19.

In April, 1903, Presbytery authorized the sale of the Swartswood property for $200. In September of the same year the name of Wantage II was changed to Beemerville.

On November 5, 1906, the Magyar Evangelical Reformed Church of Alpha presented a petition, signed by seventy-six of its communicant members, all of them men, living at Alpha and its neighboring hamlet, Vulcanite, to be received under the care of the Presbytery, the petition giving as the reasons, the hope that union with the Presbyterian Church with its oversight and care would be greatly helpful to their spiritual life and promote their zeal and efficiency in the service of their Saviour, feeling as they do the need of such help, separated from the church of their Fatherland and their home, now in this country are brought so near the people of the Presbyterian polity and faith.

The petition had been presented to the Committee of the Synod and referred by them to the Presbytery. The church was accordingly taken under the care of the Presbytery, Synod and Presbytery sharing equally to the amount of $250 towards its support for six months.

A committee to organize the church reported on April 9, 1907, that the church had been fully organized and incorporated. The Alpha Portland Cement Company and the Vulcanite Portland Cement Company respectively contributed $250 for the support of the church.

The following churches, originally belonging to Newton Presbytery, have been withdrawn from time to time and placed with the following Presbyteries, respectively: Bethlehem, Basking Ridge,

and Lamington, with the Presbytery of Elizabeth; German Valley and Pleasant Grove, with Morris and Orange; Flemington, Amwell First, Amwell Second, Alexandria, and Kingwood with New Brunswick.

It is a far cry from the Presbyterian pioneers to these days of America as the melting pot of the nations. A glance at conditions then and now will indicate the changes which the years have wrought. In the first place what of the people of this region?

The revocation of the Edict of Nantes in 1685 sent to other lands some four hundred thousand Protestants, the best blood of France, and many of these Huguenots came to America. Great Britain also about this time by religious persecution drove from her boundaries a large number of Scotch-Irish Presbyterians.

These met and mingled upon the shores of a new continent, and just as streams of water follow the lines of least resistance, so they followed as their course the natural waterways, the Delaware, the Musconetcong, the Pohatcong, the Lopatcong, the Pequest, Paulin's Kill, and the Walkill, until we find them settled in the Minnesink country, along with the Holland Dutch, who had travelled down the Hudson, and many other nationalities. Thus out of the mingled blood of French, Scotch-Irish, English, German, and Holland Dutch, was formed the population of that early day.

How copper was early discovered near the Delaware Water Gap and carried over "The Old Mine Road," which extended as far as Kingston on the Hudson; how a surveying party of the

Penns, as early as 1730, found grown fruit trees and other evidences of long settlement on the Shawnee flats; how the same party encountered there an old Indian who put his hand upon the surveyor's shoulder and in an admonitory tone said: "Put up your iron string. Go home." How the Proprietary Land Office was closed from 1718 to 1732 owing to the minority of Richard and Thomas Penn, thus causing much inconvenience to the early settlers in procuring deeds to their land; how in spite of this one company of Scotch-Irish established themselves in the Forks of the Delaware as early as 1728 in the bounds of what is now Allen and East Allen townships, Northampton Co.; how another, a year or two later, formed in Lower Mt. Bethel what was known as Forks North or Hunter's Settlement, to distinguish it from the aforementioned Forks West or Craig's Settlement; how the Moravians commenced their work at Bethlehem and Nazareth; how the Pennsylvania Germans came into the country; these are matters of civil rather than of ecclesiastical history.

So too is the famous—or infamous—Walking Purchase, by whose terms the white man obtained from the Indian the valuable land along the Delaware from the Neshaminy on the south to the foot hills of the Poconos on the north, and by whose fraudulence he incurred the undying hatred of the red man, resulting in a series of massacres and contributing to the French and Indian War.

But with the coming of David Brainerd and his notable labors among white man and Indian alike, we tread once more the sure ground of religious if not of ecclesiastical history.

The religious life of that day owed much to David Brainerd, and it is interesting to recall that during his labors among the Indians his home near Martin's Creek was within the limits of Newton Presbytery as originally constituted.

Of the churches organized at that time, the earliest record we have is this. In 1739, "there came before the Presbytery (of New Brunswick) a supplication for supplies of preaching, in Mr. Barber's neighborhood, near Musconnekunk" (Musconetcong River). From subsequent records we learn that "Mr. Barber's neighborhood" was identical with parts of Old Mansfield and Greenwich.

From 1739 on frequent mention is made of supplies being sent to Greenwich, Mansfield Woodhouse, Durham, and other places. "Greenwich upon Delaware" was the district now occupied by Belvidere, Oxford, and part of Harmony. It was sometimes called "Upper Greenwich."

Probably the first Presbyterian houses of worship erected were at Greenwich and Mansfield Woodhouse, for David Brainerd in his diary mentions having preached in Greenwich twice on Sabbath Dec. 9, 1744. And since we know that the original log church there was so far decayed in 1775 as to render another building necessary, we infer that it was in the first one that he preached in 1744. Mansfield Woodhouse must have been built about the same time. Mt. Bethel seems to have had a place of worship as early as 1747.

Among those sent to supply those early churches were Rev. Robert Cross, a native of Ireland; Rev. John Cross, a Scotsman, settled at a

place called "the mountains back of Newark," a co-laborer with Whitefield; Rev. James Campbell, pastor of Tinicum; Rev. Daniel Lawrence of Long Island, who studied at Log College and was settled in "The Forks" and Lower Mt. Bethel; and Rev. Azariah Horton, a native of Boston. The last named spent a fortnight at Smithfield preparing the Indians for the coming of David Brainerd. He also preached the first English sermon in that section, in the little log church near Shawnee. Services there, as in other Dutch Reformed churches, were usually conducted in Dutch, but as there were some Scotch and English attendants it became customary to have occasional services in English. Out of these probably grew the organization of a Presbyterian church there in 1814, a record of which we find in English among the records of the Dutch Reformed church, which were kept in Dutch.

Later Mr. Boyd, Mr. John Clark, Mr. James McCrea, and others are mentioned as supplies for the various churches. McCrea was a native of Ireland and was for a time stated supply at Mansfield and Greenwich. He was the father of Col. John McCrea of Albany and of Miss Jane McCrea, whose murder by the Indians near Fort Edward was one of the sensational incidents of the Revolution. Miss McCrea, a beautiful girl, was engaged to a young Tory officer serving in Burgoyne's army when it was near that place. A band of prowling Indians captured her and carried her prisoner on horseback towards Burgoyne's army. They were followed and a shot meant for the Indians killed her. The Indians took her scalp and escaped to Burgoyne's army where her lover recognized her hair.

Conspicuous also in the Revolution was the Rev. John Rosebrough, pastor at Greenwich, Oxford, and Mansfield, and later at the Irish Settlement and Hunter's Settlement. He was born in Scotland or the north of Ireland in 1714, was graduated at Princeton College in 1761, was aided in his preparation for the sacred office out of a fund provided to assist poor, pious, promising Calvinistic young men, was taken under the care of the Presbytery of New Brunswick and licensed by them to preach the gospel in 1763. On Dec. 11, 1764, he was ordained in the old Greenwich log church near Silver Hill.

At "The Forks" he gathered a battalion from among his parishioners and led them as their colonel to Washington's camp at Coryell's ferry, there to relinquish his command to a military man while he remained their chaplain. His battalion figured in the battle of Trenton and a few days later he was surprised in a farmhouse near Pennington and there stabbed to death by a band of British stragglers.

When the British entered New York, all the prominent Whigs were compelled to flee, among them being Rev. Joseph Treat, who came to Lower Mt. Bethel, which church he served in connection with Greenwich. He later moved to Bloomsbury, where he died. His grave, unmarked, is in the Greenwich cemetery.

In the early days population was meager and land easy to obtain. At Sparta, we read, in 1738 there were probably not more than five or six hundred inhabitants in all that section of the state. Sussex County was formed in 1753, with Newton as one of its four townships. Wantage

was set off in 1754, and Hardyston, from which the church was named, in 1762.

Probably about 1756 Robert Ogden established there his family residence between Sparta and Ogdensburg, surrounded by several thousand acres of land, which father and sons cultivated. There, it seems, the first Presbyterian services of that whole region were held. The proprietaries, wishing to encourage religion, gave a glebe of sixty-five acres to the prospective church organization.

In Hardwick township, erected about 1713, there were two places of Presbyterian worship, Lower Hardwick or Hackettstown, and Upper Hardwick or Yellow Frame. We read: "In this township, about half a mile from Dark Moon Tavern is an old burying ground, from which the original forest trees had not been removed. Here, surrounded by woods on all sides, stood a log meeting house belonging to the Hardwick Presbyterian Church. They built a new church in what was then known as Shaw's Lane. This church has since been known as the Yellow Frame Church, and the northeast corner of it is a corner of Sussex and Warren counties in the division of 1824."

Here on Nov. 7, 1787, Rev. Mr. Condit was ordained and installed at a service at which Rev. Dr. John Witherspoon presided, preached the sermon and delivered the charge to the pastor.

Here too, Rev. Francis Peppard, a former pastor, returned to die and is buried in the Yellow Frame cemetery.

As for Lower Hardwick or Hackettstown, it was previously known as the "Presbyterian congregation at Musconetcong, near Thomas Helmes' Mills." As near as can be ascertained people began to settle there about 1720. There was a religious organization prior to the obtaining of real estate for church purposes. They had a rude log church upon the site of the present Sabbath School room. Here the people met for religious work and worship until they felt able to purchase the ground on which the church stood.

The deed for the purchase bears date March 8, 1764. The grantor was Obadiah Ayers. The persons to whom the property was deeded were a "Committee chosen by the majority of the votes of the Presbyterian congregation at Musconetcong, near Thomas Helmes' Mills." The consideration was "five shillings, proclamation money."

Some of the conditions of the deed were that the trust was to be held for: "Presbyterians who do or shall hold and continue to hold the system of doctrine contained in the Westminster Confession of Faith and Directory, agreeably to the present interpretation of the Synod of New York and Philadelphia, to which they are now united."

At Washington or Mansfield Woodhouse there seems to have been a church building of logs erected sometime between 1739 and 1744 on the site of the old graveyard adjoining the Washington cemetery, on the south slope of the ridge which separates the Pohatcong and the Musconetcong valley. The place was known as "Mr. Barber's" until 1754 when Mansfield township was set off from Greenwich and the church took

the name of Mansfield Woodhouse, probably because there was a woodhouse at or near where the church was located.

The deed for the property was made Oct. 29, 1765; the grantors were John Bowlby and Mary his wife; the consideration was "Five shillings, proclamation money;" the persons to whom the property was conveyed were the "elders and the rest of the English Presbyterian congregation of Mansfield Woodhouse." Along with the metes and bounds of the property specifically given, it is said: "It being the said piece of ground where the old Logg Meeting House was and the burying ground now is."

First Wantage although one of the oldest churches in Sussex County, did not take shape as early as the churches farther south, due probably to geographical conditions. For First Wantage was located well up the Clove, whose nearest inhabitants were people living in the Minisink country, over the Kittatiny mountains to the north.

Prior to 1728 there were probably no settlers in the Wantage neighborhood. About 1734, however, Peter Decker came over the mountain from the Neversink and located at Deckertown. By 1754 there were a sufficient number of people there to call for the erection of a new township. The township of Wantage was accordingly set off from Newton in that year, and the church took the name of the township.

Originally there were four Dutch churches north of the mountain. Rev. Elias Van Bunschooten, who ministered to three of them, gave his attention also to the needs of the people on the south

side of the mountain, his efforts resulting in the organization of First Wantage by the Classis of New Brunswick of the Dutch Church on August 27, 1787.

Stillwater also came from Dutch or German antecedents. Tracts of land being surveyed and opened for settlement on the Paulin's Kill, one of these was purchased in 1740 from the original owner in Philadelphia by John Bernhardt and his son-in-law, Casper Shafer, who, as the easiest way of reaching their possessions, journeyed up the valleys of the Delaware and Paulin's Kill and settled at Stillwater. John Bernhardt set apart a piece of ground as a site for a church and graveyard. Curiously, he himself was the first to be buried there, thus dedicating the place to its destined use by his remains, in 1748.

The early religious elements of the community seem to have been German Reformed and Lutheran, called specifically, German Lutheran and German Calvinists. A church building was completed in 1771 and we find that on Jan. 10, 1783, a number of persons signed articles of faith under the name of the Reformed Association of Hardwick. In the church building above referred to, was organized June 13, 1823, by a Committee of Newton Presbytery the Stillwater Presbyterian Church, application having been previously made to the Classis of New Brunswick for dismissal from that body.

Social and political conditions were interesting in those days. At the first meeting of the trustees at Hardyston, we find that "the said trustees" took "their oaths of allegiance and abjuration and also an oath for the faithful performance

of their duty agreeable to the directions of the act of the Legislature of this State passed the tenth day of March, 1786." This was the first corporation under the law referred to, as the records of the Clerk of the Court of Sussex County show.

Oxford became incorporated one year later, May 8, 1787. There, too, we find the "oaths of abjuration, allegiance, and office." Thus we see that in those days trustees abjured their allegiance to Great Britain, swore allegiance to the United States, and then bound themselves by oath to be faithful, in the trust committed to them.

"In 1801, March 9," we read, "the first turnpike in New Jersey was authorized by the Legislature, from Elizabethtown through Morristown to Milford, by way of Newton and Culver's Gap to the Delaware. About the time of the Revolution there were very few, if any, wagon roads. * * * * * * One preacher had to suffice for three or four congregations, ten, twenty, or even more miles apart."

Nor were conditions of worship easy. In Hackettstown a pit was bricked up in the middle of the audience room and a charcoal fire maintained. As there was no chimney to carry off the gas, it was not an uncommon thing for members of the congregation to be carried out in a state of semi-asphyxiation.

At Newton there were no means of heating the building, and the minister in cold weather served the people, it is said, sometimes with his mittens on. A stipulation in the contract for building was that the congregation engage themselves to furnish a barrel of whiskey for the use of the workmen.

At Danville a carpenter's bench served as a pulpit for about six years.

In Knowlton, just as in the Dutch churches in the Minisink country, our earliest records have come to us through an old book. This book contains a list of more than six hundred baptisms at Knowlton between Jan. 8, 1766, and Oct. 26, 1810. Here we have the names of the parents and sponsors and usually of the minister who performed the rite. The record was kept almost exclusively in the German language. Rev. Uzal Ogden, an itinerant Episcopal minister, under date of July 8, 1771, says he preached in Knowlton in a "convenient building in cold weather, but in the open air in the summer."

Rev. Ebenezer Grant reported to Presbytery in April, 1803, that "there is at this time no regularly organized congregation in the township of Nolton; nor any house of worship exclusively belonging to that denomination. * * * * * * That the Episcopalians aided by the Presbyterians (who are still the most numerous, although in an unformed state) have many years since erected a stone church near the banks of the Delaware, in which the clergy and people of each denomination were reciprocally admitted. * * * That having preached here and in private houses to assemblies composed of different denominations, he was pleased to see the number of hearers as great as could be expected considering the inclement season, the difficulty of spreading the information; and to observe a respectful and earnest attention to the Word preached." In 1808, the old custom of leading the singing by a precentor or a few voices and the "lining out" of hymns was dispensed with.

Of Harmony we read that "at the middle of the last century it was a more stirring place than it is now. * * * There was a mail stage running from Easton to Newton on alternate days. * * * In the Summer season a daily stage was run between Easton and Belvidere to accommodate the Summer visitors, chiefly from Philadelphia, going to Belvidere and the Water Gap * * * This was also the route for farmers from the upper part of the county to convey their grain to Easton market. Long lines of teams went to and fro. * * * There was no agricultural machinery then, and the large and productive harvest season was almost a festive time among the prosperous farmers."

Rev. Mr. Sloan, who became the first pastor, preached there as early as 1803, in barns, groves, and private houses. Mrs. Love, wife of the third pastor, was baptized by Mr. Sloan in a barn.

Even Phillipsburg as late as 1851 was a straggling affair. "Along Main Street, with now and then a frame house, was an open field. On the back streets boys played ball in a fine apple orchard. * * * One year later * * * amid wild enthusiasm, and witnessed by hundreds of people, the first passenger train, on the Central Railroad of New Jersey, July 5, 1852, wended its way to New York. * * * The old town was awakening. People were weary of wandering now to the old Greenwich Church, to Harmony, to Easton. * * * They wished a church of their own." Accordingly the First Church of Phillipsburg was organized.

The changing value of currency is interesting to trace. In the days succeeding the Revolution

"land sold for from one dollar to five dollars per acre, while through inflated currency a pair of boots cost six hundred dollars, seven yards of calico cost seven hundred fifty-two dollars, four handkerchiefs, four hundred dollars, Continental money."

At Washington, or Mansfield Woodhouse in 1791, the pews in the church were rented for fifty seven pounds, ten shillings, being about sufficient to pay the minister's salary of $250.

In 1787 the old log church was found to need repairs. Hence we find the following record: "Agreed with Frederick Eveland to do the following repairs (to wit): Build a stone wall at the west end and paint the same, and put new sill and steps at the door, chunk and plaister the said house and white same inside and out, and also cut four larger windows and fit the same with sashes and glass, and put them in and make and hang shutters for all the windows in said house, for which we agree to pay him eight pounds, ten shillings."

At Greenwich in 1799 the pastor's salary was ninety pounds per annum. The sexton, however, hardly fared so well, for this year the congregation resolved: "That the possessor of each pew do pay to the person who is appointed to make fires in the church and take care of said church one bushel of buckwheat, or the value thereof, for the ensuing winter."

Hackettstown was much more generous. Here the trustees voted an extra fifteen dollars a year to the sexton, to keep the dogs out of the church, and to sweep and sand the floor three times a year. When the call was extended to Rev. Peter

Wilson to serve them in conjunction with Mansfield Woodhouse, he was offered the sum of fifty-five pounds, the use of the parsonage, and a sufficient supply of firewood laid down at his door.

When the church depended upon supplies they were paid after the following fashion. Each seat on either side of the pulpit was to pay two shillings; each seat in front, one shilling, six pence; each square, two shillings, six pence. The aggregate was the amount the supply was to receive for each sermon.

When the treasurer presented his report, he had received sixty-one pounds, two shillings, and five pence. Twenty-eight sermons had been preached for which two pounds each had been paid. The remainder had been used for incidentals, among which was eight shillings for a half gallon of spirits for a vendue.

In 1801 when repairs were made upon the church to the amount of $171.10, we find the first entries in dollars and cents instead of in pounds, shillings, and pence. In 1819 the old building was sold and rebuilt as a barn near Beattystown. When the new church was built, the pews were sold to the highest bidder and deeds for the same executed. Prices ranged from $25 to $100 per pew, and the whole amount realized was $2330.

At Newton, during the pastorate of Rev. Holloway W. Hunt, when the church was in financial straits, an agreement was reached that he should take for his salary an assessment of seventy five pounds on the pews and whatever else he could secure by way of subscription. In 1801 there was a sale of pews, however, instead of leaving

them to be farmed out by the pastor, at which the president of the Board of Trustees bought pew "No. 8" and presented it to the pastor. By this time also the congregation was so far recuperated financially as to be able to pay the sexton a salary of five dollars a year.

That human nature was as human in the early days as now is evidenced by the following incidents. When Mr. Graham, later pastor at Oxford, presented a certificate stating that he was a candidate for the ministry under the care of the Mendon Association (Mass.) and in good standing, the committee to whom the request was referred reported: "That inasmuch as the certificate presented by Mr. Graham does not state to what particular denomination of Christians he belongs, while Presbytery do not see any particular reason to doubt the authenticity of the certificate, yet, as it is not sufficiently definite to be considered regular according to our constitution and Form of Government; therefore, Resolved, that Presbytery, while they do not feel disposed to prohibit the elders of the church of Oxford from making such arrangements as they shall deem for the interests of religion among them, do not feel prepared formally to grant the request of said congregation until proper certificate can be produced." Mr. Graham is reputed to have been the originator of Graham flour.

When in 1811 the pastor at Hardwick preached against the dancing school there and was consequently unseated, he then held services at Marksboro and organized there a church known as The Second Presbyterian Church of Hardwick. Recognition of this church by Presbytery was

strenuously opposed by the mother church, so that it was not until after Presbytery at first refused recognition, then later appointed a day of fasting and prayer and sent a committee to advise with the people, that in 1814 this church at Marksboro was at last organized.

It was financial stress, no doubt, which led the Newton church to resort to a lottery. This was known as the "Newton Princeton Lottery," as Princeton shared in the profits. That this was no unusual course is indicated by the fact that Washington also decided upon a lottery to raise the necessary funds for building its new church. We have the record that on May 26, 1792, the trustees signed a petition to the Legislature for the necessary authorization.

In 1811 the subject came before the General Assembly with the following question: "Are lotteries, even for religious purposes such as building churches, etc., consistent with the morality of the gospel?" The Assembly resolved, "That as an answer to this question at present would not be attended with edification, the Assembly decline giving a decision upon it." A comment upon the universal acceptance of gambling at that period.

In 1819 "The Session of the church of Newton referred the following case to Presbytery for advice, viz.: A. B., ruling elder in the church at Newton has been accused before the session of said church of profanity, and in a certain degree found guilty. * * * The session asked the advice of Presbytery in the case." How we should like to know whether the session only to a certain degree found the brother guilty, or whether

they found him guilty of a certain degree of profanity, and if so, what the degrees of profanity are.

In 1821 elders from the Mansfield, Harmony and Oxford churches sent a memorial to Presbytery, impugning the ministerial standing and conduct of one of the ministers in that body. They charge him, among other things, with baptizing children of parents within the bounds of other congregations, and with preaching in the bounds of a neighboring congregation without due authority. How strictly bounded parishes must have been in that day.

In Hackettstown, as in other places, there existed such prejudice against the colored race that it was only after much consultation and misgiving that it was decided to allow the burial of colored persons in the lower part of the graveyard.

Education has never been neglected in the Presbytery, as the paper given to-day on education will testify. On August 8, 1849, it was reported to Presbytery that it was contemplated to establish a Parochial School within the bounds of the Oxford congregation. Presbytery thereupon recommended the congregation to the Board of Education for the sum of $75 to be applied to the support of teachers and for $100 toward the erection of a school building.

In 1857 there were parochial schools at German Valley and Upper Mt. Bethel, as well as at Newton and Blairstown. Miss Anna Condit, daughter of Rev. T. B. Condit, who was for a time a teacher in India, became later a parochial teacher at her home in Stillwater.

At the formation of Newton Presbytery one-half of a fund that had been left for educational purposes to the mother Presbytery of New Brunswick was given to this Presbytery, and this together with funds raised from churches she employed in supporting needy candidates. This fund in 1835 was contributed as a permanent scholarship of the Presbytery to Lafayette College. In the year 1868 resolutions are recorded on John I. Blair's offer to rebuild Blair Academy. May 4, 1869, Mr. John I. Blair, at a meeting of Presbytery, intimated his intention of transferring Blairstown Academy to a Board of Trustees of Presbytery. Presbytery accepted his offer and appointed the Board. Presbytery also recommended that all people and churches who could "furnish rooms as soon as required with all suitable furniture and bedding:" By action of Presbytery, the institution was called "Blair Presbyterial Academy." From this time on there are many records of Mr. Blair's generosity toward the institution.

By the will of James Goodwin, dated 1852, probated 1857, Presbytery was bequeathed a fund to be used for Foreign or Domestic Missions, as Presbytery deemed fit. But since the work at Alpha has been under the Presbytery's care, the benefit of the Goodwin fund has gone there. While the fund is small—about $3,000—yet in the days of its bequest it had a value double that of our day. It shows the spirit and vision of missions and missionary zeal. Harmony and Oxford First were beneficiaries in the same will, and upon their ceasing to be Presbyterian churches the Presbytery comes into possession of their shares in the Goodwin bequest.

In 1900, under the provisions of the will of Mr. Henry W. Merriam, his home at Main Street and Maple Avenue, Newton, came into possession of the Board of Ministerial Relief, to be used as a Home for disabled ministers. Thereupon the old Westminster House at Perth Amboy was abandoned and all residents in the Perth Amboy Home were transferred to the Merriam Home. The residence includes about four acres of land and a couple of cottages, a green house and stable, with all the appurtenances including the household furniture, pictures, plate, books, ornaments, etc. Mr. Merriam was very much interested in the work of Ministerial Relief and he showed his interest in this manner, and in addition put at the disposal of the Board as a permanent fund, $30,000, the interest of which is used to keep the property in good repair, and if there is any money left at the end of the year, it may be used for the maintenance of the Home.

The influence of Newton Presbytery is and will be felt far beyond her own borders for ever since the early labors of Mr. Webster and Dr. Junkin in the coal fields she has sent out laborers into other parts of the country, even into foreign lands. Notable among these are the following: From Belvidere L, Rev. Henry M. Bruen, to Korea; From Belvidere Second: James W. Hawke, a missionary in Persia; Theodore L. Byington, missionary in Bulgaria and Constantinople. From Bloomsbury: Mrs. James VanDyke (nee Miss Mary Gardner) to Siam; Rev. Clearfield Parks into the ministry; Mr. John Dalrymple, Army Y. M. C. A. Secretary. From Hackettstown: Rev. Thomas McAuley Simanton, pastor at Chester,

N. Y.; Rev. Warren R. Ward, pastor Westminster Church, Philadelphia.

From Harmony: Rev. Samuel Galloway; Rev. E. Clarke Cline; Rev. John Harold Davison, missionary to Japan in the M. E. Church. His sister is the wife of Rev. Dr. Julius Soper, of the M. E. Mission, Aoyama, Japan; Rev. Thomas T. Mutchler, president of the International Federation of Sunday Rest Associations of America; Wm. Cline, who cut off his college course to enter the ministry; Rev. Joseph Howell of Easton, Pa., a grandson of the church.

From Lafayette: Rev. James Northrup, once an attendant at the church. From Musconetcong Valley: Rev. Williard Stires, Nelsonville, Ohio; Rev. Tillman Rush. From Oxford II; Miss Carrie Lanterman, missionary to Japan; Miss Ellen Scranton.

From Sparta: Rev. Holloway Hunt, 39 years pastor at Schooley's Mountain; Rev. Holloway Hunt, his cousin, Centerville, N. Y.; Rev. Z. N. Bradbury, Pulteney, N. Y. From Wantage I: Mrs. Stacey L. Roberts (nee Evelyn Millen), Korea. From Newton: Rev. Edward H. Byington; Rev. Oscar Hardin, Beirut, Syria; Rev. Robert Spencer Young.

From Yellow Frame: Rev. Caspar Shafer, M. D.; Rev. Archibald S. Shafer; Rev. J. D. Decker; Rev. John Van Ness. From Stillwater: Rev. Isaac H. Condit; Miss Anna Condit, missionary to India, later parochial teacher in Stillwater; From Asbury: Rev. F. P. Hiner; Rev. H. L. Bowlby, D. D.

Long and worthy has been the record of this Presbytery; great is the opportunity before it. In these troubled times it seems peculiarly fitting to recall the courage, the constancy, the consecration, which have made history from the earliest pioneer to the patriot of today. And if "these all," "obtained a good report through faith," is it not equally true that God has "provided some better thing for us, that they without us should not be made perfect?"

ALPHA.

On November 5, 1906, the Magyar Evangelical Reformed Church of Alpha presented a petition, signed by 76 of its communicant members, all of them men, living at Alpha and its neighboring hamlet, Vulcanite, to be received under the care of the Presbytery, the petition giving as the reasons, the hope that union with the Presbyterian Church with its oversight and care would be greatly helpful to their spiritual life and promote their zeal and efficiency in the service of their Saviour, feeling as they do the need of such help, separated from the church of their Fatherland and their home, now in this country are brought so near the people of the Presbyterian polity and faith.

The petition had been presented to the Committee of the Synod and referred by them to the Presbytery. The church was accordingly taken under the care of the Presbytery, Synod and Presbytery sharing equally to the amount of $250 towards its support for six months.

A committee to organize the church reported on April 9, 1907, that the church had been fully organized and incorporated. The Alpha Portland Cement Company and the Vulcanite Portland Cement Company respectively contributed $250 for the support of the church.

For a number of years this latest born child of the Presbytery was helped by contributions and loans but in April, 1916, the church paid its final indebtedness to Presbytery and the title to the property was turned over to the Trustees of the Alpha Magyar Church.

The Elders are John Gubics, Louis Gubics, Stephen Kis, Alexander Konya, Joseph Madi, Julius Nagy, Charles Nemeth, James Palovics, John Remport, Louis Szabo, John Varga, Joseph Varga.

The list of pastors is as follows: Rev. John Ujlaky, S. S., 1908-1909; Rev. Rudolph H. Pompl, 1909-1910; Rev. Charles G. Dezsy, 1910-1917; Rev. Michael Toth, 1917- .

ANDOVER.

A petition for the organization of this church was presented on April 7, 1858, and the church was accordingly organized with nine members on certificate and three by profession of faith. Thirty-five additional names were recorded the following year. The following ruling elders were chosen: John S. Broderick, Jehiel T. Smith, John D. Reynolds, and Wm. F. Iliff.

The church was erected and dedicated in the year 1858 upon grounds donated by Wm. F. Iliff. The structure consisted of brick, one story, and the second story of lumber, and the original cost was $3,000. A Sabbath School was promptly established. There has been no change in the location of either building, services, or Sabbath School, and the building has always been used exclusively by its own denomination.

In 1873 a building was purchased to be used as a manse —price paid, $3,000, but on account of undesirable location, the property was soon disposed of, and a new manse erected in a more suitable place.

During the pastorate of Rev. John Hancock 41 new members joined the church on profession of faith and two by letter. Rev. J. M. Huntting filled the pulpit for nine years, the longest period reached by any pastor. In 1895 Mr. Sylvester R. White bequeathed a building estimated at about $5,000.

The present elders are: George Shotwell, John W. Thompson, Andrew Dobin, Wm. S. Slater.

The list of pastors is as follows: Rev. J. Sanford Smith, 1858-1862; Rev. Chas. Milne, 1863-1865; Rev. A. S. Collins, (Supply) 1865-1865; Rev. R. B. Westbrook, (Supply) 1865-1866; Rev. Myron Barrett, (Supply) 1867-1868; Rev. David Conway, (Stated Supply) 1868-1871; Rev. Edward Webb, 1871-1873; Rev. B. S. Foster, 1873-1876; Rev.

John Hancock, (Supply) 1876-1877; Rev. John F. Shaw, 1877-1881; Rev. E. L. Dodder, (Supply) 1881-1883; Rev. J. M. Huntting, 1883-1893; Rev. H. P. McHenry, 1893-1898; Rev. W. J. Mewhinney, 1898-1901; Rev. James Provan, 1902-1904; Rev. W. S. C. Webster, 1905-1910; Rev. N. S. Becker, 1911-1915; Rev. J. C. Lane, 1916.

ASBURY.

The Asbury Church was a colony of the Musconetcong Valley Church, a Sabbath School being conducted there, under the direction of the Valley church, and the pastor preaching there once a month. These services were held in Asbury Academy, erected about 1850 on land given by the Van Antwerp estate for school and church purposes. The property was held by the trustees of the Valley church until an organized church should be established in Asbury.

In 1860 the question of holding weekly services in Asbury was raised, but it being impossible to decide the question in the church, the matter was referred to Presbytery with the result that it was decided to organize a church in Asbury. This was done October 10, 1860, by a committee of Presbytery, Rev. George C. Bush, Chairman, with 28 charter members, 26 being received by letter from the Musconetcong Valley Church, and two from the church at Stewartsville.

Messrs. William Creveling and Philip Mutchler, elders in the Valley Church, also Messrs. Isaac Bennett and John B. Lunger, were orgained and installed the first elders. At this time the Academy passed into the hands of the new organization, the first Board of Trustees being Abraham N. Carpenter, Wilson B. Hevener, Daniel Runkle and John A. Willever.

The first Moderator of the session was Rev. A. H. Hand, D. D., of Greenwich. Rev. James R. Eckard, D. D., a professor in Lafayette College, served as stated supply from 1860 to 1867, when he asked to be permitted to resign owing to failing health.

The same year Mr. Samuel Creveling donated a lot for the erection of a church building and there was also an opportunity to sell the Academy property to the township for public school purposes. It was accordingly sold for $1,900.

From 1867 to 1868 the church had temporary supplies, then Franklin E. Miller, a senior in Princeton Seminary, was invited to supply the pulpit. The result was a call to him to become the first pastor. He was ordained and installed July 14, 1868.

During the first year of his ministry the new church building, a brick structure, was completed at a cost of about $15,000, and dedicated in September, 1869.

The list of pastors is as follows:

Rev. Frank E. Miller ---------- 1868-1871
Rev. David Conway ---------- 1871-1876
Rev. George W. Tomson ---------- 1876-1885
Rev. D. M. Hazlett ---------- 1885-1886
Rev. Thornton A. Mills, Ph. D. ---------- 1887-1889
Rev. R. A. Bryant ---------- 1889-1896
Rev. Phineas B. Kennedy ---------- 1898-1900
Rev. F. L. Cornish ---------- 1901-1902
Rev. E. B. England, S. S. ---------- 1902-1905 P. 1905-1914
Rev. Robert Robinson ---------- 1915-

During the pastorate of Mr. Tomson the church parsonage was erected at a cost of about $5,000. Payment of this was completed in 1882, and at this time Mr. Daniel Runkle purchased and donated to the church the two lots adjoining the parsonage, thus completing the church lot.

The present Session consists of Elders J. A. Hulsizer, J. A. Wolverton, J. B. Tigar, and W. E. Hiner. The church has been hampered by the changing conditions of rural life. It attained its highest membership, 189, during Mr. Bryant's pastorate. The present membership is 109.

The temporalities of the church have always had careful and efficient management. Among others, the late Wm. Runkle and Samuel A. Bristol gave particular care to the development of the church and cemetery. The former, by his will, left a substantial sum to the church, one-half of the income to be applied to the current expenses, the other to the upkeep of the cemetery. The latter made the cemetery the special object of his care, sparing neither time nor means in its improvement.

BEATTYSTOWN.

This church was organized May 31, 1886, by ministers under the leadership of Rev. John Lowrey, and incorporated Nov. 3, of the same year. The original session consists of Wm. White, H. D. White, Jacob Skinner, and Lewis T. Labar. The trustees were: L. T. Labar, Ezra Johnson, and James Fisher.

The congregation originally worshipped in a school building after which a frame edifice was erected, the property being acquired partly by gift and partly by purchase.

The church enjoyed revivals during the pastorates of Rev. Mr. Parsons and Rev. Mr. Baillie. The present elders are: H. D. White, Wm. White, Jacob Skinner, L. T. Labar, and C. Aug. S. Gulick.

The list of pastors is as follows: Rev. Wm. J. Gill.,

The list of pastors is as follows: Rev. Wm. J. Gill. (Supply), Rev. Edward Payson Crane (Supply), Rev. Thomas Thompson, 1888-1891; Rev. Philip Reese, 1891-1894; Rev. George H. S. Campbell, 1895-1899; Rev. J. W. Bell, 1900-1901 (died while pastor); Rev. L. B. Plumer, 1903-1907; Rev. Richardson Gray, 1907-1914; Rev. J. D. Hillman, 1914- .

BEEMERVILLE.

This church was organized July 13, 1834, with a membership of 122, chiefly from the First Church of Wantage. The first Presbyterian preaching there was probably that of Rev. Gershom Williams, pastor at Wantage, in 1817, in the Old Log Church or Union Meeting House, at the foot of the Blue Mountains. At the Van Sickle School House north of Beemerville, in 1824, occurred the first of a series of revivals, resulting in the addition of 154 to the Clove or Wantage Church. Among these were "the Revolutionary soldier of seventy-seven and the child of twelve years."

In 1833 the membership at Wantage was over five hundred and from necessity more enlarged accommodations had to be provided. It was to the best interests of all, owing to distance and other considerations, that a new church be organized. Application to the Presbytery of

Newark was accordingly made and the Wantage Second Church was organized. A new stone church was built at Beemerville, 40x60 feet at a cost of $300. It was finished in neat style, steeple, bell, lamps, carpeted aisles, and was dedicated Jan. 4, 1835. Rev. Edward Allen preached the dedicatory sermon and became stated supply. During his encumbency a parsonage was secured. At this time the elders were: Jacob Ayers, Henry Beemer, and Daniel Van Auken.

Rev. Peter Kanouse, the second pastor, had been a blacksmith until thirty years of age. His was the longest pastorate and a wonderfully successful one. At each of two revival seasons more than a hundred converts were brought into the church, until its membership numbered 323.

In 1844 the old Congregational Church known as Beemer Church, dating back to 1742, and whose building is still standing not far from Papakating, was dissolved, and its nineteen members transferred to the Beemerville Church. The property of that church is held in trust by the trustees of the Beemerville Church.

Mr. Crossette, pastor during the Civil War, as well as Mr. Kanouse, kept a select school in the parsonage. In 1888 we find this record: "The only licensed dram shop in the neighborhood has been closed," a fact true twice since and both times through the efforts chiefly of the church.

During the pastorate of Mr. Higgins a C. E. Society grew out of a young people's prayer meeting and is still doing good work. In 1903 the name was changed from Wantage to Beemerville. The church building was redecorated in 1912, and since then eleven stained glass memorial windows have been placed in the church.

The old parsonage has been turned into a community house, with a library, etc., furnished by the aid of Mr. James N. Jarvie, who also donated a pipe organ to the church.

The elders elected in 1899 were John B. Compton, E. Willis Clark, and Henry S. Phillips, the last named of whom died Jan. 27, 1917.

The present eldership is as follows: Barrett N. Van Auken, Merritt L. Hockenbury, John B. Compton.

The list of pastors is as follows: Rev. Edward Allen, 1834-1841; Rev. Peter Kanouse, 1842-1854; Rev. Nathaniel Leighton, 1854-1858; Rev. Robert Crossette, 1859-1865; Rev. Ambrose C. Smith, D. D., (Supply) Sept., 1865-Dec., 1865; Rev. Stephen D. Noyes. (Supply) April, 1866-Sept., 1866; Rev. Andrew Tully, 1867-1873; Rev. Wm. F. Arms, (Supply) 1873-1875; Rev. Charles E. Burns, D. D., 1877-1878; Rev. Charles P. Glover, 1879-1886; Rev. Glenorie McQueen, D. D., (Supply) 1887-1888; Rev. Alexander M. Higgins, 1889-1898; Rev. Joseph Dixon, 1899-1903; Rev. Wm. G. Vestervelt, 1904-1914; Rev. Albert N. Millison, 1917- .

BELVIDERE FIRST.

This church was organized Nov. 25, 1834, its charter members coming from the churches of Oxford, N. J., and Easton, Pa. The elders elected were George R. King, William C. Morris, Chapman Warner, and John M. Sherrerd, late elders in the Oxford church.

Its antecedent history dates back to the days when Belvidere was made the county seat of Warren County. We read, "The tract of land on which Belvidere stands was bought from the Indians by Penn. * * * Considerable was done in the way of freighting in the river in what were known as Durham boats. But the place was a hamlet. * * * In 1820 there were but twenty-eight houses here; * * * what accelerated and stimulated the growth of the place was not a natural cause, such as the improvement of its fine water power, but a political. It was in 1824 that by act of the Legislature the County of Warren was set off from Sussex. The question of the location of the county seat was submitted to the citizens of the county * * * and Belvidere was successful. * * * * With the fixing of the county seat here the village began to enlarge. * * *

"In 1826 at a time when the Oxford congregation was without a stated ministry a Mr. Ashbridge, who was just through his theological studies at Princeton, came and spent several weeks with it. Amid other labors he preached a number of times in Belvidere and visited every family in the place. The meetings gathered in a room in the Croxall mansion, which had been designed as a ball-room. Thenceforward this service was maintained Sabbath after-

noon or evening as part of the duty of the Oxford minister. A little later it was held in the Court House. * * *

"In the same period falls the institution of a Sabbath school and a prayer meeting. * * * A longer stride in the same direction was when it was determined to build a house of worship. January 16th, 1830, a meeting * * was held, at which steps were taken to form a corporation; and seven trustees were chosen. The corporate name was 'The Presbyterian Church of Belvidere.' Four offers of ground were made. That of David Carlile, * * of two lots on the west side of the public square, was accepted. The deed, executed July 18, 1831, contains as consideration the sum of $500. Building began in 1831 (July), and work went on till completion, late in 1834.

"The building * * * was of stone, broad-pointed and brushed so that it had a whitewashed look. A square frame tower, not completed till 1840, rose from the center front. A higher flight of steps than the present ones led to a single door in the middle. There were two windows in the front; and at each corner were doors of entrance to a basement, the rear part of which only was for some years finished for use and employed not only for church purposes but also for a school during the week. The one main door introduced to a two story lobby. Two doors opened thence into the audience room. It had— * * * four long pointed-topped windows on a side. A gallery ran around three sides, and the pulpit was between the doors. A solid central double block of pews faced the pulpit. The side pews ran to the wall; and in each of the two rows were two large square pews, one at the front and the other half way down the row. The house was heated by stoves; and the long horizontal pipes were provided with troughs beneath to catch any drip from the chimneys. The total cost was in the neighborhood of $7,000."

The year 1848 was a year of revival. The same year, January 1, the parsonage property was bought for $1,600. On July 19, 1849, one of the county papers contained a notice that Rev. Edward Allen would preach the next Sabbath evening at the New Academy, where a new church organization was to be formed. Fourteen persons were later dismissed to this new church, which is now the Second Church of Belvidere.

In 1854 repairs were made consisting of painting, carpeting and improving the lighting of the audience room, and in putting blinds to the building. In January, 1855, the church was providentially delivered from fire which broke out in the basement, but was subdued finally after threatening the whole building.

In 1859 the new church was built at a cost of $9,000, all of which was raised prior to its dedication on August 23.

In 1870 when the Old and New Schools united there was a reconstruction of Newton along with other Presbyteries, and Belvidere was the only instance of Old and New School congregations existing in the same place. An effort was made to unite them, but without result.

In 1882 extensive repairs were made to the church building, including the spire, the roof, and the interior of the church.

In the early days the singing in this church was led by choristers, who also taught a congregational singing school and received a salary for their services. It was not until 1850 that a melodeon was introduced.

The list of pastors is as follows: Rev. Isaac N. Candee, 1834-1840; Rev. James Clark, 1840-1850; Rev. Henry Reeves, 1850-1858; Rev. William Henry Kirk, 1858-1866; Rev. David Tully, 1866-1872; Rev. Fullerton Reck Harbaugh, 1872-1874; Rev. William Alexander Holliday, 1874-1884; Rev. J. de Hart Bruen, 1884- .

BELVIDERE SECOND.

This church was organized August 29, 1849, under the authority of the Fourth Presbytery of Philadelphia, with 27 charter members. These had joined in communication to the Fourth Presbytery of Philadelphia (which Presbytery was connected with what was then known as the New School Element of the Presbyterian Church in the United States) stating their desire to organize a Second Presbyterian church in Belvidere, and, receiving encouragement, had invited Rev. Edward Allen, then teaching a private classical school in Belvidere, to become their pastor. This invitation being accepted, services were begun in the Old Academy building on the corner of Greenwich and Third streets, where now stands the new Belvidere High School building.

A Sabbath School was forthwith organized, Dr. John Marshall Paul being its superintendent from the beginning to the time of his death. The original Session consisted of Dr. J. Marshall Paul, Theodore S. Paul, and Dr. R. Byington. The trustees elected July 26, 1850, were Dr. R. Byington, John Stuart, Ephraim Kamp, A. B. Campbell, Esq., Theodore S. Paul, Israel Harris, and Dr. John M. Paul.

The corner-stone of the church was laid August 29, 1849, Hon. Daniel Haines, then the Governor and Chancellor of New Jersey, and an elder in the North Hardyston Presbyterian church, setting the stone. The building is of frame with stone basement and slate roof, seating 250, the original cost of which did not exceed $2,500.

It is built on a lot donated for that purpose by the mother of Dr. Paul, who died many years before the enterprise was undertaken, but with the hope that a church representing the New School Element of the Presbyterian Church might be erected thereon. Afterwards in 1868 Dr. J. M. Paul donated to the church a large tract of land on the hill back of the church on which the Stadleman Institute Building was erected, for parsonage purposes, with sufficient funds to reconstruct there a building and turn it into one of the most comfortable manses in the Presbytery of Newton.

In the re-union of 1870, this church became a part of Newton Presbytery.

The pastorates during which the church recorded greatest growth were those of Dr. Ellinwood, Dr. Dana, Dr. Anderson and Dr. Maxwell. The longest pastorate was that of Rev. John B. Edmondson, who stayed over a period of nineteen years, during all of which time there were constant additions to the church and a high degree of spirituality maintained.

The present eldership is as follows: James Depue, Frank P. Lafferts, M. D., Henry W. Faust. William H. Morrow, so long a conspicuous figure in this church, is the only other elder now living.

The list of pastors is as follows: Edward Allen, 1850-1852; Rev. Francis F. Ellinwood, 1853-1854; Rev. J. Addison Whittaker, 1855-1859; Rev. Henry S. Osborn, L.L.D., 1859-1866; Rev. S. W. Dana, afterwards, and for forty years

pastor of the Walnut Street Presbyterian Church of Philadelphia, 1866-1868; Rev. Samuel Hayt, Jr., 1869-1870; Rev. J. Marshall Anderson, 1870-1874; Rev. James M. Maxwell, D.D., 1874-1880; Rev. Joseph H. Dullas, 1881-1883; Rev. Wm. C. McGarvey, 1883-1888; Rev. Walter H. Ayers, 1889-1890; Rev. John B. Edmondson, 1891-1911; Rev. Walter H. Stone, Ph.D., 1912.

BLAIRSTOWN.

This church is a child of the Knowlton church. As early as 1822 the pastor of that church, the Rev. Jeremiah Talmadge, preached in "The Old Brick Schoolhouse," on the Hope road leading from Blairstown, visited the families of the community, and required the study of the Bible and the Shorter Catechism. For some years previous to the organization of the church, Miss Mary Shipman conducted a Sabbath School in the schoolhouse.

October 19, 1840, the church was organized by a committee of Newton Presbytery, with 15 members, all of them dismissed from the Knowlton church, and the two churches constituted one pastoral charge until 1854. Philip Raub and Jacob Lanterman were chosen elders.

March 22, 1839, a meeting of the citizens of Blairstown was held for the purpose of electing trustees for the contemplated church to be built. Mr. John I. Blair was chosen chairman of the meeting and was elected President of the Board of Trustees. Others elected to the Board were Isaac Crisman, Isaac Wildrick, Jacob Lanterman, Joseph Wildrick, William Lanterman, and John Kunkle. The church was built, and dedicated December 10, 1840, at a cost of $2,865. The building is of stone, rough cast, 40 by 50 feet, with a vestibule, belfry and spire. It had old-fashioned doors at the entrance to the pews, and a gallery ran around three sides of the church, making a seating capacity of 400.

Nov. 1, 1848, the Session resolved to open a parochial school and the services of Dr. I. W. Condit were secured as teacher. The relation between this school, now Blair Academy, and the church has always been very close, the pastor of the church being President of the Board of Directors. Mr. John I. Blair, from the founding of the

school to his death, was its constant benefactor, and by his wise and liberal gifts made possible its development. His son, Mr. D. C. Blair, continued the good work of his father, and gave the money to build additional structures, and now the grandsons, C. Ledyard Blair and J. Insley Blair, are members of the Board of Directors and continue the benefactions.

The present church building was erected at a cost of $25,000 and dedicated Feb. 16, 1872, the dedicatory sermon being preached by Dr. John Hall of the Fifth Avenue Church of New York City. This building is now undergoing extensive repairs.

During the pastorate of Rev. John A. Reiley in 1853 there was a revival of religion, resulting in the addition of 32 members to the church on profession of faith and two by certificate.

During the pastorate of Dr. James Newton Armstrong, the present incumbent, in 1916, special evangelistic services were held for men only, resulting in the conversion of many. During that year and the year succeeding, 76 persons united with the church, 38 of them on profession of faith.

The Woman's Missionary Society, the Sunday School, and the C. E. Society have always done steady, efficient work. A Pastor's Aid Society was organized in 1908, which has proved to be of great benefit to the church from a social standpoint. It has been so diligent in earning money that its gifts have paid for the remodeling of the Sabbath School room and a piano. And $1,550 have been earned by the society for repairs of the main auditorium, which are to cost $7,000. The Home Department of the Sabbath School is one of the most efficient organizations of the church. The present enrollment is 111.

The elders are William C. Allen, M. D., John E. Bouton, Frank P. Bunnell, DeWitt C. Carter, Albert M. Freeman, Enos H. Freeman, George D. Losey, James H. Shannon.

The list of pastors is as follows: Rev. Thaniel B. Condit, 1841; Rev. David Longmore, (Supply) 1842; Rev. John C. Lowrey, 1843-1845; Rev. John A. Reiley, 1845-1866; Rev. Thomas A. Sanson, 1867-1883; Rev. Henry S. Butler, D. D., 1884-1907; Rev. Luther Davis, 1908-1909; Rev. James Newton Armstrong, D. D., 1909- .

BLOOMSBURY.

This church was organized October 29, 1857, on the authority of Newton Presbytery, with 42 charter members, having been previously a mission station of Greenwich. The need of a Presbyterian church at this point was occasioned, at least in part, by the impetus which the place received from the extension of the New Jersey Central Railroad through the Musconetcong valley to Easton, Pa., which occurred in 1852.

Deeming it necessary that a congregation be organized and a church building erected, a group of citizens met informally under the trees at the residence of Robert I. Smith, the result of which meeting was a petition to Presbytery and the subsequent organization of the church.

The elders were James Bird, H. R. Kennedy, William J. Smith and William Tinsman. The trustees were William S. Gardner, Abram Hance, and Joseph W. Willever.

On November 19, 1857, Mr. Adam D. Runkle donated and deeded over to the congregation a suitable piece of land upon which to erect a church edifice. On this land the congregation, which had previously worshipped in a school house, built a frame church, 44 by 68 feet, with a seating capacity of 700, at a cost of $5,583. This building was later damaged by a storm which swept through the valley, blowing down the steeple, cracking the bell, and otherwise injuring the structure. It was repaired, however, from the foundation up, and the same building, much beautified within recent years, still stands.

In 1861 this church, with others, was transferred to the Presbytery of Raritan. In December of that year there was great religious interest manifested, so that 22 of the young people were admitted to the church on profession of faith, as well as others by certificate. Early in 1870 another revival took place, as a result of which 43 were admitted to membership.

In 1870, also, at the reunion of the two branches of the Presbyterian church, this congregation was again placed under the care of Newton Presbytery, its name being placed on the roll June 22.

The present eldership is as follows: Theodore Tinsman, William Sherrer, John Lewdrop, J. A. S. Stone.

The list of pastors is as follows: Rev. W. E. Westervelt, 1858-1861; Rev. Joseph S. VanDyke, 1861-1869; Rev. H. B. Scott, 1869-1879; Rev. John C. Clyde, 1879-1901; Rev. Irvin F. Wagner, 1902-1908; Rev. A. B. Williamson, 1908-1915; Rev. J. S. Butt, 1915- .

BRANCHVILLE.

This church was organized at Augusta in 1820, as the First Presbyterian Church of Frankford, under the authority of the Presbytery of Jersey. There were fourteen charter members, 12 by profession of faith and two by letter. It was the outgrowth of occasional preaching by Presbyterian ministers from Newton and elsewhere, and, from time to time, colportage work by the American Tract Society. As a result of systematic missionary effort on the part of two theological students during a vacation period of 1818, Rev. Enos A. Osborn was sent to labor in the field.

Randal Stivers was the first elder, Ebenezer Tuttle, the first deacon. The church for a time occupied a small frame building, built in 1827, with a seating capacity of 200, on land deeded by Col. John Gustin to be retained as long as used by the society. This building was sold in 1875 for $100, removed and used as a barn now on another part of the Gustin farm, where Thomas C. Roe now lives. Previous to 1827 the congregation had worshipped in the schoolhouses of Augusta and Branchville.

In 1856 the location was changed to Branchville and the name to the First Presbyterian Church of Branchville. A frame edifice was erected at a cost of $3,000 on land given by Simeon H. Stivers. A considerable alteration was made to this building in 1876 at a cost of $1,600.

For a short time previous to 1870 the basement was used by a few dissenting church people in the community who formed the nucleus of what later became the Branchville M. E. Church.

Conspicuous among the pastors was Rev. George W. Lloyd, whose two pastorates totalled 25 years. He was a very able preacher and had no mean ability in poetry. He was an Englishman by birth and training but a staunch advocate and supporter of the Union during the Civil War.

The present eldership is as follows: Irving N. Roe, Samuel Smith, Boyd S. Ely, George A. Buchanan, Clayton Davenport, and John C. Hunt.

The list of pastors is as follows: Stated Supplies, Rev. Enos A. Osborn, 1819; Rev. Burr Baldwin, 1821; Rev. Nathan J. Conklin, 1824; Rev. Ezra F. Dayton, 1833; Rev. Nathaniel Beach, 1837; Rev. Joseph Vance, 1838; Rev. Bethuel Farrand, 1842; Rev. Alfred Ketcham, 1848; Rev. George W. Lloyd, 1857; Pastors, Rev. George W. Lloyd, 1861; Rev. Peres B. Bonney, 1866; Rev. William H. Belden, 1872; Rev. David Stevenson, 1878; Rev. Thomas Fitzgerald, 1881; Rev. George W. Lloyd, 1883; Rev. H. Munhall Thurlow, 1899; Rev. Edward Eels, 1903; Rev. Jonathan Greenleaf, 1906; Rev. William C. Perez, 1912.

DANVILLE.

This church, located at Great Meadows, was originally a colony from Hackettstown. Under the preaching of Rev. Joseph Campbell, D.D., of that church, a little company was formed who, in June, 1823, met at the house of Aaron VanBuskirk for the purpose of adopting some measures to build a church. In October of that year a Board of Trustees was elected as follows: Daniel Vleit, Thomas Fleming, Joseph Coryell, John Stinson, William Lorison, W. W. Wilson, Jacob Johnson.

In November, 1824, a stone building was erected at a cost of $1,148, but it was not completed until 1832, costing upwards of $2,000. A manse situated at Vienna was purchased for $500 at about the same time.

In November, 1831, a committee of Newton Presbytery met in the Danville church to organize it. John H. Fleming, David Vreeland, and Vincent Runyon were elected the first ruling elders and were ordained to the office by the Presbytery's committee.

For a number of years the church was dependent upon supplies appointed by Presbytery until the first regularly installed pastor came in 1841. In 1863 the original church building was remodeled, and in 1867 the present manse, adjoining the church, was secured by purchase. Again in 1904, the building was remodeled and repaired at a total cost of $1,150, while during the ministry of the present pastor both church and manse have been greatly improved.

The church has four elders, Lewis Merrill, George L. Williams, Frank Merrill, and Edward Y. Williams, all active in the Sabbath School as teachers and officers, and a regularly organized Board of Trustees, and a Ladies' Aid Society, which supports the local church and contributes to the Mission Boards, and a Junior Home and Foreign Missionary Society well sustained. Hon. C. H. Albertson, who died in June, 1913, was ruling elder for over forty-four, and Sunday School Superintendent for over forty-two years.

The list of pastors is as follows: Rev. Joseph Campbell, D. D., Stated Supply, 1820; Rev. Whitfield Hunt, S. S, five years; Rev. Mr. Carpenter, S. S., one and a half years; Rev. Richard Graham, S. S.; Rev. Jehiel Talmadge, S. S.; Rev. Joseph Worrell, Pastor, 1841-1844; Rev. James Hyndshaw, S. S.; Rev. Chas. Milne, S. S.; Rev. Alex McCandless, Pastor, 1849; Rev. Ephraim Simanton, 1851; Rev. A. H. Halloway, 1867; Rev. J. P. Clark, 1874; Rev. R. A. Bryant, 1882; Rev. Geo. H. S. Campbell, 1891; Rev. N. P. Crouse, 1896; Rev. J. P. Crane, 1905; Rev. Otto R. W. Klose, 1908-1917.

DELAWARE.

This church was organized in the village of Delaware by the authority of Newton Presbytery on June 7, 1871. It was originally a mission of the Knowlton church and was the result of the labors of Mr. Wm. H. Hemingway and Mr. John H. Burd, both elders.

The original Session was: Wm. H. Hemingway, John Burd, Dr. L. C. Osmun. The trustees were Wm. F. Hutchinson, C. T. James, James Prall.

The congregation, which originally worshipped in the railroad station, built in 1873, the same year in which the church was incorporated, a frame building, which is still in use.

The present elders are: John Henry Albertson, and S. Transue.

The list of pastors is as follows: Rev. D. F. Lockerby, 1871-1873; Rev. Andrew Tully, 1873-1875; Rev. Daniel Dirwelle, 1875-1885; Rev. R. Hamill Davis, 1885-1889; Rev. Chas. E. VanAllen, 1890-1895; Rev. Albert L. Kelly, 1895-1898; Rev. J. Edward Grant, 1899-1901; Rev. James W.

Shearer, 1902-1904; Rev. J. B. Porter, June, 1904-October, 1904; Rev. Edward A. McLaury, 1905-1908; Rev. H. W. Ewig, 1908-1909; Rev. Augustus C. Kellogg, 1910- .

FRANKLIN.

This church was organized by the authority of the Presbytery of Newton on April 11, 1894, with 40 members. It was begun by those who had previously belonged to the Reformed Church in America, but had disbanded because it was out of touch with the Classis of Passaic.

The original Session was: Rev. Geo. B. Crawford, Thomas J. Troloar, and Alexander Watt. The trustees were: H. C. Lang, Millard F. Goldsmith, John Dunstan, Jonathan C. Stevens, Frank Lozaw, and Wm. McBane.

The church at the time of its organization occupied the old stone edifice, which still stands in the borough of Franklin, built by the people of that community in 1837 who organized themselves into the First Particular Church of Hardystone, Old School Baptist. This building is in good repair yet, although now unused. It has been occupied by different denominations in turn. After the days of the Old School Baptists, the M. E. Church and the Presbyterian Church both had services in it. Then the Presbyterians were left to do work alone in the community for a short time. Afterward the Dutch Reformed took up the work. In 1894 the work was again given back into the hands of the Presbyterians, when the old church and site were taken over from the Reformed denomination and are still owned by the Presbyterian Church.

In 1914, the town having prospered because of the zinc mines, the people built a fine brick structure just above the old stone building, about 3,000 feet away. The site was given by the New Jersey Zinc Company and the edifice cost about $25,000 and is well equipped for Sunday School and church work.

The church was incorporated May 21, 1894. The first pastor, Rev. Geo. B. Crawford, did distinguished service which has not since been surpassed in the history of the church, for during his pastorate the membership increased from 40 to 140, members being added at nearly every community. A series of evangelistic services were held from October to April, 1915, while during the pastorate of

Joseph K. Freed, the blind evangelist, Thomas Houston conducted services in the church with some success.

The present Session is as follows: Rev. Paul J. Strohauer, Thomas Treloar, C. K. Clopper, James May, and Frank Edwards. The Board of Trustees is as follows: Clarence H. Haight, C. W. Mickel, James Stevens, Geo. R. Rowe, and C. R. Ricker.

The list of pastors is as follows: Rev. Geo. B. Crawford, 1894-1896; Rev. Joseph K. Freed, 1897-1901; Rev. Henry Hansman, 1902-1906; Rev. L. B. Plumer, 1907-1909; Rev. E. C. Holman, 1910-1916; Rev. Paul J. Strohauer, 1917- .

GREENWICH.

This church, one of the oldest in the Presbytery, was organized in 1740 by the authority of the Presbytery of New Brunswick, and served by supplies sent out by that Presbytery.

By 1755 the old log church on the south side of the Pohatcong, near Silver Hill, had become so dilapidated that a new building was needed. The site chosen for it was about a mile up the stream and on the west bank, where the present church now stands. This building, which remained in good condition until succeeded by the present one in 1835, must have been, Dr. Junkin says, "one of the best church edifices of its day and reflected honor upon the congregation which, at so early a day and in troublous times, could erect such a building. It was of solid stone masonry. * * * * 49 by 38 feet, with walls 17 feet high; ceiling slightly arched across the narrow dimension of the house; gables on the east and west end (the reverse of the present edifice) two doors in front, opening on two aisles, which led to another aisle, which extended in front of the pulpit, the entire length of the house; pulpit of the ancient tub species, with the precentor's box in front of it. The pulpit stood against the north wall opposite the doors, and in the center of the long side of the parallelogram; galleries on three sides of the auditorium, reached by stairs which arose from each door."

Outstanding among the pastors of the church was Rev. Wm. B. Sloan, who served it, his only charge, for thirty-six years. Greenwich united at this time with the

Mansfield or Washington church in calling him, and the records of New Brunswick Presbytery tell us that he was ordained and installed over Greenwich and Mansfield in 1798.

May 19, 1800, Rev. Mr. Sloan preached a sermon, after which a congregational meeting was held and trustees were elected. At this time a subscription was opened to secure needed funds to pay an indebtedness already incurred in the erection of the new church building; and to secure what might be needed to finish it. The subscription paper having been signed by the contributors present, John Sherrerd was appointed to make a copy of the same for each trustee that they might secure subscriptions from those of the congregation not present. This John Sherrerd was the grandfather of the late John M. Sherrerd, of Belvidere.

Rev. Mr. Sloan continued to serve the united churches until 1815, when he was released from the Mansfield or Washington part of his charge and devoted his whole time to Greenwich.

As was common, Greenwich seems not to have kept any regular records until the beginning of the nineteenth century. The first of these extant is dated Nov. 14, 1803. The opening page is inscribed: "Greenwich Presbyterian Church Consistory, opened November 14, 1803; Rev. Wm. B. Sloan, Moderator. Peter Davis and Thomas Stewart, elders ordained. Thomas Kennedy, William Kennedy, and William Smith, elders elect." The word "Consistory" instead of Session suggests the influence of the Dutch Church. The elders elected were ordained the same day the record was made, and from this time forward the sessional records were kept with commendable regularity and correctness.

In 1812 the number of communicants was 92. From that year until 1834 when Mr. Sloan closed his labors 197 had been received on profession of faith and fourteen by certificate. The enrollment when his labors closed was 192. Dr. Junkin says: "Under Mr. Sloan's ministry there were several seasons of revival, the most noteworthy in 1830-31. In that year 67 were added to the communion on examination; 32 at one time. Subsequently the church was several times specially favored * * * the largest ingathering at any one communion being 78, and the

largest in any one year, 1836, was, I think, 103." Greenwich church was incorporated Dec. 7, 1839.

The present eldership is as follows: Thomas F. Kennedy, Isaac Frey, Grant Shoemaker, E. F. Cline, Harry W. Sinclair.

The list of supplies and pastors is as follows: Rev. Francis Peppard, Rev. James Campbell, Rev. John Cross, Rev. Daniel Lawrence, Rev. John Clark, Rev. Robert Cross, Rev. John Boyd, Rev. James McRea, Rev. John Rosebrough, supplies from 1740 to 1755. Pastors, Rev. John Rosebrough, 1755-1769; Rev. Joseph Treat, 1775-1797; Rev. Wm. B. Sloan, 1798-1834; Rev. David X. Junkin, 1835-1851; Rev. Aaron H. Hand, 1851-1870; Rev. Thos. S. Long, 1871-1886; Rev. Eliphalet W. Brown, 1887-1892; Rev. Edwin J. Reinke, 1893-1901; Rev. Hugh Walker, 1902- .

HACKETTSTOWN.

This church, originally known as "the Presbyterian congregation at Musconetcong, near Thomas Helmes' mills," appears after the township of Hardwick was erected as Lower Hardwick. After meeting for some years in a rude log church upon the site of the present Sabbath School room, they felt able to purchase the ground upon which the church stood. The deed for the purchase bears the date March 8, 1764. The grantor was Obadiah Ayers. The persons to whom the property was deeded were Ezekiel Ayers, Robert Beaden, Isaac Bell, Daniel Landon, Samuel Landon, John Sikens, Thomas Sikens and John Todd. The trustees were Samuel Landon, Wm. Stewart, Thomas Fleming, Ezekiel Ayers, James Little, Wm. Helmes, and Archibald Stewart. Upon this land a frame building was later placed 50 by 30 feet. This was painted yellow, and as was customary in those days had no heating arrangements. After a time a pit was bricked up in the middle of the audience room and a charcoal fire was maintained.

After a congregational meeting September 2, 1785, it was decided to purchase a glebe or parsonage farm, and a subscription having been opened to secure the necessary funds, there was later purchased from Charles Sartoris a tract of one hundred and twenty acres, for three hundred and twenty-five pounds, proclamation money, or a sum equal to about $866.

Action was taken to form a body corporate under the act of Legislature approved March 16, 1786, and on August 28 of the same year the church lot was enlarged by the purchase of a half acre adjoining. The trustees on Sept. 27 took the necessary steps to become a corporate body, under the name of The First Presbyterian Church of Independence.

In 1805 the people on Schooley's Mountain were engaged in building a chapel, and to help them the Hackettstown people postponed some needed repairs around the graveyard.

When Joseph Campbell was called April 1, 1809, we find that the call was for "two-thirds of the time of him, the said Joseph Campbell (the congregation of Pleasant Grove giving a call for the remaining one-third of his time), for which service we will pay annually the sum of three hundred and thirty dollars and thirty-three cents, in quarter yearly payments."

At the same time it was determined "to take from Ziba Osmun for the use of the said Joseph Campbell, his house, formerly the parsonage lot, garden, etc., appertaining, with the privilege of getting firewood from said Osmun's land; for which we engage to pay him twenty dollars for one year, commencing the first day of May next."

Dr. Campbell's pastorate proved to be the longest in the history of the church, for he served it for twenty-nine years. In 1810 he moved into town and lived in a house where now stands the Clarendon Hotel. About 1812 he moved into the parsonage nearly opposite to the church, where he remained to the end of his pastorate. When in 1838 he was called to Milford and Kingwood, he accepted the call against the wishes and earnest solicitation of his friends at Hackettstown. His career was soon ended, for he died of typhoid fever in the fall of 1840 and his body was taken back and buried by the side of his first wife at Hackettstown.

In 1814 the church building was found to be too small to accommodate the congregation, so steps were taken to erect a new building of wood, which was completed in 1819. To this building in 1874 was added a two-story lecture room, and the whole structure is now used for Sunday School, prayer-meeting, Young People's meetings and social gatherings.

In 1863 a new church building was erected on the opposite side of the street at a cost of about $18,000. In 1907 this building was remodeled, repaired, and refurnished at a cost of about $20,000.

The present eldership is as follows: W. G. Sutphen, A. B. Buell, J. D. Flock, Theodore Crane, Jr., C. N. Wade, Wm. Lanterman.

The list of pastors is as follows: Rev. Francis Peppard, 1773-1783; Rev. Peter Wilson, 1786-1796; Rev. Joseph Campbell, D. D., 1809-1838; Rev. E. S. Schenck, 1839-1843; Rev. J. H. Townley, 1843-1851; Rev. H. N. Wilson, D. D., 1851-1858; Rev. F. R. Harbaugh, 1858-1861; Rev. G. C. Bush, 1862-1866; Rev. Thomas McAuley, 1867-1878; Rev. Alexander Proudfit, 1878-1884; Rev. John Loury, 1884-1895; Rev. J. C. Chapman, 1895-1905; Rev. J. W. Martyn, Ph. D., 1906- .

HAMBURG.

This church was organized October 8, 1901, in response to a petition of fifteen members of the North Presbyterian Church of Hardyston, resident at Hamburg, for a division of the congregation of the North Church and a separate organization.

At a subsequent meeting, held in the Bethany Chapel of Hamburg, October 19, 82 persons presented certificates of dismission from the North Church and were received into the membership of the new church. At this meeting the "Rotary System" of eldership was adopted, and the following were elected and installed as elders of the church: Wm. M. Thompson, Alexander Ross, Wm. H. Spangenberg, and Louis G. Rude. The following were elected trustees: Thomas P. Renouf, Jos. G. Coleman, M. D., Jonas S. Wood, Dennis Havens, and J. K. Steckle.

The antecedent history of the church dated back to 1795 when the Rev. Holloway W. Hunt, pastor of the churches at Newton and Hardyston, frequently held evening services in a schoolhouse located near the site of the present church. An unsuccessful attempt to erect a house of worship, to be called "The Hamburg Church," and to be "free to all denominations," was made in 1808.

In 1813 the Presbyterians of Hamburg built a church, almost square in plan, with a gallery on three sides, four square pews on each side and long seats through the middle of the house. Stated services were held in this house by Presbyterian ministers until 1831.

In March, 1819, the Rev. Edward Allen, who had previously been laboring in these parts, was directed by the Presbytery at Newark "to preach at Hamburg and the North Church." In May of that year The Presbyterian Church of Hamburg was constituted, the day previous to the organization of the North Church of Hardyston, and by the same Committee of Presbytery. The records of this church are lost. It would seem, however, that Mr. Allen assumed charge of it, as directed by Presbytery, and held services here on Sabbath morning, until his removal to Deckertown in 1820.

In March, 1830, the church edifice of the North Church was destroyed by fire. A new church was built, and when completed, "the people consented to make it the central point for worship every Sabbath morning. Afternoon and evening services were held at Hamburg and in the different neighborhoods. One organized Presbyterian church and one board of elders only existed in the territory, and all church members were members of the North Church of Hardyston."

It would seem, therefore, that at this date, 1830, The Presbyterian Church of Hamburg, constituted in 1819, had ceased to exist as a separate organization. Doubtless, however, it still had stated services as a mission station of the North Church.

During the lengthy and most successful pastorate—though he was never formally installed—of Rev. Alanson A. Haines, the work at Hamburg steadily progressed toward a new church edifice and a new church organization. A beautiful house of worship was erected in 1869, which, however, was not completely finished and dedicated until May 18, 1881, its total cost being nearly $8,000.

A Sunday School was organized and regular services instituted in the new church on the first Sabbath in December, 1869.

The list of pastors is as follows: Rev. Edward Allen, 1819-1820; Rev. Burr Baldwin, S. S., 1820-1824; Rev. Nathaniel Conkling, S. S., 1824-1829; Rev. Elias Fairchild, D.D., Pastor, 1829-1838; Rev. Joel Campbell, 1838-1856; Rev. David C. Meeker, 1856-1859; Rev. G. B. Bell, 1859-1864; Rev. Alanson A. Haines, 1865-1890; Rev. George C. Barnes, 1890-1898; Rev. Wm. S. Harper, 1899-1901; Rev. Edward Snyder, 1902-1905. Since the close of Mr. Snyder's pastorate at North Church the pastors of the Hamburg church have also been Stated Supplies of the North Church.

Pastors of the new Hamburg church since its re-organization: Rev. J. K. Baillie, D.D., 1901-1910; Rev. Francis M. Line, 1910-1912; Rev. R. W. Hughes, 1913-1916; Rev. J. W. Bischoff, 1917- .

HARMONY.

This church, originally a mission of Greenwich, in 1805 formed itself into a society which Mr. Sloan, the pastor at Greenwich, called his congregation. Some of the people were members of his church, going all that distance on horseback and in farm wagons. In 1806 the Presbytery, on application, sent supplies to Harmony Society. The same year a movement was made for the erection of a meeting house. Henry Winter, Sr., and Andrew Miller were appointed a committee to circulate subscription papers and seupervise the building. They met with such encouragement that the building, a frame structure costing $1,466, was ready for worship the next year and was dedicated in November, 1807. The high pulpit, with a sounding board, reached by winding stairs and with a door to shut in the preacher, was at the north end of the church. The precentor's seat was in front of the pulpit. The men sat on one side of the church, the women on the other. There were galleries, and stoves with pipes running along under the galleries. These stoves must have been put in after the building was erected for originally it was customary for the older ladies to carry foot-stoves.

The first trustees were: Godfrey Kline, Henry Winter, Andrew Miller, Benjamin Youmans, and Moses Allen. Their first elders were: Henry Winter, Peter Young, David

Osmun, and John Connelly. While it is not known exactly when the church was organized, we find that now instead of being known as "Harmony Society" it was called "Harmony Congregation."

In 1840 the old church burned down from an over-heated stove and a new one was built of the style then in vogue. There was no vestibule, but the pulpit was considered a gem for those days. It was of moderate height, with winding stairs, having railings and placed on the south side of the church between the front doors. The gallery, extending around three sides of the church, was reached by stairs at the front. There were four rows of pews and two aisles. It was heated by stoves in the front and back of the church, and lighted by oil lamps with large globes, suspended from brackets in the gallery fronts. There were also very tall pulpit lamps. The cost of the church, including furnishing, was over $4,000. In 1886 this was dismantled and rebuilt at a cost of $8,170. During the pastorate of Rev. Mr. Snyder a new parsonage was built.

The present eldership is as follows: John L. Cline, Thomas F. Dewitt, Peter Kline, Amzi Miller, and George Dewitt.

The list of pastors is as follows: Rev. Garner A. Hunt, 1807-1818; Rev. Lemuel Firdham Leake, 1818-1828; Rev. Robert Love, 1832-1838; Rev. John J. Carrell, 1839-1848; Rev. John Skinner, D.D., 1849-1853; Rev. Andrew Tully, 1853-1861; Rev. David Kerr Freeman, 1862-1869; Rev. Henry Egidius Spayd, 1870-1884; Rev. Roderick Provost Cobb, 1885-1888; Rev. Isaac Davison Decker, 1888-1893; Rev. Joseph D. Hillman, 1894-1901; Rev. Leopold Reid Burrows, 1902-1904; Rev. Edward Snyder, 1905-1912; Rev. A. Dodge, 1912-1913; Rev. James Dougherty, 1913- .

KNOWLTON.

This church, as was customary in the early days, took its name from the name of the township of Knowlton, which was set off from Oxford in 1764. The people who were originally associated together as a religious society were a mixture of Germans and English, with perhaps a few of other nationalities. An old record in the German language shows that there were religious activities at this point as early as 1766, and during the next ten years about

125 children were baptized. The original name of the religious society was: "First English and German Congregation in Knowlton."

A record made by the Presbytery of New Brunswick, April 25, 1775, runs as follows: "A number of people in Knowlton, Sussex County, being collected into a Christian Society, desired to be under the care of this Presbytery and supplicate for supplies."

While there was doubtless more or less preaching in Knowlton prior to this by Dutch ministers, this seems to be the first Presbyterian record of the congregation. Mr. Peppard, Mr. Rosebrough, and Mr. Hanna were the first recorded Presbyterian ministers to preach there.

In August, 1778, Mr. Stockton, the first pastor, was installed, dividing his time between Knowlton, Oxford and Mansfield Woodhouse. In 1780, however, "Mr. Stockton represented to Presbytery the divided, broken state of the Knowlton congregation, the difficulties continually arising in laboring among them, and the small encouragement arising from that quarter, desires to be liberated from that part of his charge." Thereafter ensues a period of supplies.

On September 22, 1802, Presbytery appointed Rev. Ebenezer Grant to supply the congregation at his discretion. In a report to Presbytery in April, 1803, Mr. Grant said among other things: "that although he had not been able to spend as much time among them as he could have wished, and although the very inclement season had rendered it impracticable for him to gather full and accurate ideas of the state and wishes of the people, so as satisfactorily to answer every point of enquiry suggested by the Presbytery, yet from previous acquaintance and the intelligence he could collect during the week he continued among them, he is enabled to state, that there is at this time no regularly organized congregation in the township of Nolton."

From this report we learn that the High Dutch Calvinists, the Episcopalians, and the Presbyterians united in the erection of the new Knowlton church, which it was expected would be finished before the close of 1803. As near as can be ascertained the original log church stood near the present site. The church built in 1802-3 stood in the ceme

tery across the road from where the present building stands. It seems apparent that the church was not re-organized until after April, 1803.

The name of the church as reorganized was: "The First English and German Congregation in Knowlton." At the meeting of Presbytery April 20, 1803, Mr. John Linn was present and is designated as an elder from Knowlton. It is the first time that the records mention an elder as representing the church. In the records two names appear as designating the congregation. "The New" meant the new church at the present location, and "The Old" meant St. James Episcopal on the Delaware.

It was in the new church that the second pastor, Mr. Barclay, was installed, thus becoming the first pastor of the reorganized church. For a time things moved along smoothly until difficulties arose which required the intervention of Presbytery and finally in 1812 the pastoral relation was dissolved.

The old Knowlton church during its long history has had many pastors and has lived to see its children outstrip their mother, as population has moved from the country into the towns. Thus after the organization of the Blairstown church out of Knowlton in 1840, the same pastors served both until the year 1854. More recently Delaware and Knowlton have constituted one pastoral charge.

The complete list of pastors so far as obtainable is as follows: Rev. Philip Stockton., 1778-1780; Rev. David Barclay, 1805-1812; Rev. Jehiel Talmadge, 1822-1839; Rev. Thaniel B. Condit, 1841; Rev. David Longmore, 1842; Rev. John C. Lowry, 1843-1845; Rev. John A. Reiley, 1845-1854; Rev. R. H. Reeves, 1854; Rev. P. H. Brooks, 1868; Rev. D. F. Lockerby., 1872; Rev. Andrew Tully, 1873-1875; Rev. Daniel Derwelle, 1875-1885; Rev. R. Hamill Davis, 1885-1889; Rev. Chas. E. Van Allen, 1890-1895; Rev. Albert L. Kelly, 1895-1898; Rev. J. E. Grant, 1899-1901; Rev. James W. Shearer, 1902-1904; Rev. J. B. Porter, 1904-1905; Rev. Edward A. McLaury, 1905-1908; Rev. H. W. Ewig, 1908-1909; Rev. A. C. Kellogg, 1910- .

LAFAYETTE.

This church was organized by the Presbytery of Rockaway, under which jurisdiction this section then existed, in

1856. In 1857 the present church building, a frame structure seating 150, was erected and dedicated. There were 14 charter members received from the church of Hardystone. None of these are now living although descendants of several of them are enrolled among the members of the present congregation. John D. Ackerson was the first elder.

Recently the Sunday School and Christian Endeavor Society have been reorganized and about a score of new members added. The church has now about 72 members, of whom 9 are non-resident.

In 1905, under the pastorate of the Rev. A. B. Jamison, the church was repaired and decorated and stained glass windows were put in at a cost of about $1,600. The original cost of the building was about $4,000. In 1889 the present manse was built at a cost of $2,000. There is no indebtedness on church or manse.

In 1907 the fiftieth anniversary of the church was celebrated by appropriate services, the anniversary sermon being preached by the Rev. James Northrup, who at one time attended the Lafayette Church.

The present elders are: George O. Wilson, John Barber, L. M. Hunt, Frank Emmons, Richard D. Snook, and G. C. Backster.

The list of pastors is as follows: Rev. Joel Campbell, 15 years; Rev. Jethro B. Woodward, 1872-1882; Rev. Robert S. Feagles, 1 year; Rev. Baker Smith, 3 years; Rev. F. R. S. Hunsicker, 7 years; Rev. Chas. E. Van Allen, 1 year; Rev. Thomas W. Bowen, 5 years; Rev. Wm. G. Westervelt, 2 years.

MANSFIELD SECOND.

The Second Mansfield church was organized in Mansfield Township, near Rockport village, May 1, 1855, by authority of the Presbytery of Newton, with 15 charter members, a few of whom were from Hackettstown, and others from Danville.

The first elders were: Aaron Bryan, David C. Davis and Tunis H. Tunison. The first trustees were: Robert P. Ramsey, Chas. Stewart, Henry C. Davis, Mansfield White, Samuel Vanatta and Jas. McCrey.

The church occupies a frame building, erected at a cost of $2,000. It has never suffered a change of location, nor was its property ever shared with any other denomination. It enjoyed a revival during the pastorate of Dr. Campbell.

Its present elders are: Aaron Bryan, David C. Davis, Tunis Tunison, Henry Husselton, Jas. Beatty, Wilson Bloomfield, E. Watters, and S. Vannatta.

The list of pastors is as follows: Rev. Holloway M. Hunt, 1856; Rev. Gilbert Lane, 1861-1866; Rev. Thomas M. Gray, June 1866-Oct. 1866; Rev. Joseph H. Doremus, 1867; Rev. John P. Clarke, 1881; Rev. Philip Reese, 1891-1894; Rev. Geo. H. S. Campbell, 1895-1899; Rev. J. W. Bell, 1900-1901; Rev. L. B. Plumer, 1903-1907; Rev. Richardson Gray, 1907-1914; Rev. J. D. Hillman, 1914—.

As will be seen, these pastors, beginning with Mr. Reese served both Mansfield Second and Beattystown, and the dates of their pastorates will be found in the sketch of the latter church.

MARKSBORO.

This church was organized November 14, 1814, in the upper room of an old tavern near where the present hotel now stands. Its previous history is as follows: Shortly after the year 1800, a Sabbath School was organized where Marksboro is now located. Its superintendent was Alfred W. Cooke and it had a membership of about 80 scholars. This seems to have been the nucleus of the religious organization which afterward acquired the name of the Marksboro Presbyterian Church.

In 1811 Mr. John Boyd was pastor at Hardwick or Yellow Frame and this Sabbath School was within the bounds of his congregation. At this time a dancing school was started at Johnsonburg where the Hardwick Church was located and Mr. Boyd preached against it. As a result trouble arose and the minister was unseated. Mr. Boyd then held services at Marksboro and organized there a church which seems originally to have borne the name of The Second Presbyterian Church of Hardwick.

At the meeting of the Presbytery of New Brunswick October 5, 1813, recognition for this organization was sought. This was strenuously opposed by the mother church of Hardwick, so that it was not until 1814, as just stated that the organization was effected.

For a time the people met for worship in private houses, in the upper room of the hotel, and in a neighboring barn on the farm now owned by Austin R. Mott. But by December, 1815, the walls of a brick church building were up and the roof was on. There were no funds, however, with which to put on the plaster and provide pews. Slab seats were improvised, a work bench was used for a pulpit, and a Franklin stove provided the heat. The congregation used it thus for about six years until the building was finished. They had service only once a fortnight, then two sermons with an intermission of half an hour, for a little lunch brought with them from their homes. They had no Sunday School in those days, but the pastor divided the congregation into districts, meeting at some home in each in turn and asking questions from the Bible.

Rev. John Boyd, who was Stated Supply from the fall of 1814 until the spring of 1820, was senior minister when the Presbytery of Newton was formed in 1817, preached the opening sermon, and was elected the first Moderator.

In 1823 the church formed a union with Stillwater and Yellow Frame, each of these churches finding it impossible to sustain the gospel alone. This arrangement lasted up to the end of Mr. McGee's pastorate. Mr. McGee gave himself wholly to the work, having half a dozen preaching places and never missing an appointment. The last Sabbath he ministered he was not well and returned home never to come forth alive, dying in about ten days on May 25, 1867. He was laid to rest in the Hardwick, now Yellow Frame, cemetery.

The union between the churches being severed at his death, the next pastor, Rev. Jos. H. Thyne, occupied the parsonage purchased for him, as the first pastor which the church had had to itself.

The church for many years worshipped in the brick building previously mentioned, but during the pastorate of Mr. McGee it was filled to overflowing and was therefore torn down and replaced by a frame building of much larger dimensions built on the same lot. This building was dedicated, soon after completion, in 1859. Some alterations were made and the building was renovated in 1893-94. In 1914-15, it was again redecorated and painted inside and out, with the addition of a new metal ceiling, stained glass windows, and gas lights, making it a very pleasing little country church, all free from debt.

The present elders are: E. P. Cooke, and W. A. Kerr.

The list of pastors is as follows: Rev. John Boyd, S. S. 1814-1820; Rev. Benjamin I. Lowe, 1824-1836; Rev. Richard Gray, S. S. 6 months; Rev. Thaniel Condit, S. S. 6 months; Rev. Jonathan H. Sherwood, P. 1839-1841; Rev. Wm. C. McGee, 1841-1867; Rev. Jos. H. Thyne, 1867-1871; Rev. C. H. Rodney, 1872-1878; Rev. R. J. Burtt, 1879-1895; Rev. E. A. McLaury, 1896-1905; Rev. J. J. Wolf, 1905-1908; Rev. A. F. Lott, 1909-1913; Rev. P. F. Meade, 1914—.

MUSCONETCONG VALLEY.

This church is one of the historic churches in its section of the country. The first steps towards its organization were taken on Dec. 24, 1836, at the New Hampton school house. Application having been made in April, 1837, the church was formally organized in June of that year by a committee of Presbytery consisting of Rev. Wm. B. Sloan, Rev. Jacob R. Castner, and Rev. David X. Junkin. There were 26 charter members and Rev. John McNair was first pastor and Moderator. It was the outgrowth of the New Hampton Sabbath School organized by Mrs. Bousenbury of Phila.

The church occupies a stone building erected in 1837 on ground given by Jacob Skinner. During the building of the church, services were held in a tent on the grounds.

The longest pastorates were those of Rev. Jas. Lewers, nineteen years, and Rev. J. B. Kugler, eighteen years, who left a deep impress upon the community. The pastorate of Rev. Mr. Kelley was marked by a period of evangelism.

This church, logically the child of Mansfield or Washington, became in turn the mother of Asbury and Glen Gardner.

The Elders now serving are: Absalom Apgar, Henry Martin and John Mayberry.

The list of pastors is as follows: Rev. John McNair, 1837; Rev. Jas. Lewers, 1841-1860; Rev. Alfred Yeomans, 1860-1865; Rev. John B. Kugler, 1865-1883; Rev. Mr. Hunsicker, 1884-1887; Rev. Albert L. Kelley, 1889-1892; Rev. J. B. Umberger, 1893-1904; Rev. Jas. Proven, 1905-1906; Rev. Ward C. Peabody, 1907-1917; Rev. A. J. Fowlie, 1917—.

Two from this church have gone out into the gospel ministry.

NEWTON.

This church was organized about 1780. The first church building was of stone erected in 1785 upon the site of the present edifice, but facing what is now Church St. It was forty-five feet square and capable of seating three hundred people. It was ceiled with boards and had a gallery. The high pulpit had its sounding board, and thereon was perched a gilded dove with an olive branch of peace in its mouth, thus like Noah's dove holding sway over troubled waters. Fourteen pews and sixteen seats on the main floor; and five pews and sixteen seats in the gallery, all guileless of paint, made up the seating accommodations.

At the close of Rev. Ira Condit's pastorate in 1793 the church building had been sold on execution. It seems however to have been held for redemption at such time as the congregation could recover themselves from their financial embarrassment.

For a time the church united with the Hardyston or Sparta church, but at the close of Rev. Mr. Hunt's pastorate in 1802 a union in the support of a pastor was effected between the Newton church and Hardwick or Yellow Frame.

The congregation was still indebted to their former pastor, Rev. Mr. Condit. In 1804 this amounted to $1,400 and it greatly crippled the people in their work. They did not succeed in freeing themselves from this incubus till 1818.

The next structure also of stone was erected about 1820. It cost $6,000 and was erected partly on the site of the old one. It was 53 x 70 feet and had a seating capacity of six hundred. The original church building had free stone lintels. On these were the inscriptions, "Keep thy feet when thou goest to the house of God, and be more ready to hear than to make the sacrifice of fools." And, "Thou shalt keep my Sabbaths, and revere my sanctuary. I am the Lord." These lintels were incorporated in the new building, but by an oversight they were plastered over and so remained till they were discovered at the erection of the third building and restored to their original use.

The present commodious building was erected in 1871, dedicated May 16, 1872, the corner stone being laid by Mr. W. W. Woodward, President of the Board of Trustees, a faithful and earnest elder these many years past. The dedicatory sermon was preached by Rev. John Hall, D. D., pastor of Fifth Ave. Church, New York City.

The present chapel was built 1885-1886, the church edifice costing $50,000 and the chapel $10,000. In 1895 the church was altered and renovated, new pews being put in, new organ installed, choir loft changed over the entrance to the rear of the pulpit, and wainscoting finish laid, all at a cost of $16,000. To-day the church is free of all indebtedness. The manse was built in 1860 during the pastorate of Dr. Mott.

While the pastorate of Mr. Condit was interesting in that he was its first pastor and it was his first charge, he being ordained and installed at a service at which Rev. Dr. Witherspoon presided, preached the sermon, and delivered the charge to the pastor, still the pastorate of Rev. Joseph L. Shafer was the longest, and he perhaps has left the deepest impression on the life of the congregation. It was during his time that a Sabbath School was established one of the earliest in the vicinity. The church also sent some of its Christian women to Swartswood and gathered the people together in a movement of a missionary character in the form of a Bible School. This resulted in establishing a preaching station there, the acquiring of real estate and the erecting of a house of worship held for them by the Trustees of the Newton Church until it was later sold.

The present elders of the Newton church are: Wm. P. Courson, Wm. W. Woodward, Philip R. Harden, Philip S. Wilson, Martin M. Fredenburgh, Clinton W. Kellum, Roland T. Hull.

The list of pastors is as follows: Rev. Ira Condit, 1787-1793; Rev. H. W. Hunt, 1795-1802; Rev. John Boyd, 1803-1811; Rev. Joseph L. Shafer, 1812-1835; Rev. Daniel M. Barber, 1836-1838; Rev. Joseph L. Shafer, 1838-1853; Rev. Myron Barrett, 1854-1859; Rev. Geo. S. Mott, 1859-1868; Rev. Theodore L. Byington, 1869-1874; Rev. J. Addison Priest, D. D., 1875-1880; Rev. Eugene C. Olney, 1880-1884; Rev. Alexander H. Young, D. D., 1884-1892; Rev. Samuel Carlisle, D. D., 1892-1902; Rev. Clarence W. Rouse, 1903—.

OXFORD FIRST.

This church first appears in history in 1739 when the people in the neighborhood of Oxford Furnace asked the Presbytery of New Brunswick for supplies of preaching along with Greenwich and Washington. Iron ore having been discovered there, Jonathan Robeson commenced to

erect a furnace in that vicinity in 1741, and produced the first pig iron on March 9, 1743. The establishment of this industry did much to bring inhabitants to the neighborhood, and so large was the migration of people that it was necessary in 1753 to organize a new township, that of Oxford.

It is said that in 1744 Rev. James Campbell of Tinicum, Bucks Co., Pa., was among the people and baptized children. As near as can be ascertained, some time between 1739 and 1744 an organization was effected and a log church built at or near the site of the present First Oxford Church.

As David Brainerd came to the Forks of Delaware in 1744, it is supposed that he preached at times in this building, as also Rev. Messrs. Daniel Lawrence, John Cross, John Clark, Robert Cross, John Boyd, and James McCrea, father of Miss Jane McCrea, whose story is well known to history.

The site of the old Oxford meeting house has been occupied by a church longer than any other spot in Warren County. Other churches may have built earlier but they no longer occupy their original site. Meetings had been held for some years before any church was built and the circuit riding minister would preach now in this house now in that. There was great rivalry between this site and another at the cemetery near White Hall. The vicinity of the old Oxford meeting house was first known as Upper Greenwich or Greenwich on the Delaware.

On September 5, 1788, the Board of Trustees directed that a carpenter be engaged to make a pattern for pews for the church, also that the people assemble to choose the location of their seats, and that each one should have his pew made according to the pattern provided.

For many years the pastors lived at Belvidere in a log house on the site of the residence of Henry Deshler.

About 1787 the congregation became incorporated. James Davison, Robert Hoops, John Kinney, Abraham Axford, William Kerr, Josiah Mackey, and Josiah Sweazy are mentioned as taking oaths as trustees. As near as can be ascertained the elders at that time were: Robert Davison, Jacob Howly, William Loder, James McCrawken, Philip Titus, and John Van Buskirk.

Dec. 4, 1799, Washington died, and a memorial service was held in the Oxford church. At the same time a tall, tapering, four-square monument of wood was erected, which stood for many years.

About 1800 a new building was erected, fronting south, built of timbers, and entered by two doors. A gallery extended around three sides of the room; the old-fashioned high pulpit was reached by narrow stairs; and over all were the canopy and sounding board.

On Nov. 18, 1834, four elders and 37 members were dismissed from the church to form the First Presbyterian Church of Belvidere. That left but one ruling elder in the church, Elder John Clark. The pastor, Mr. Candee, also went to the Belvidere church.

During the pastorate of Rev. James McWilliams a parsonage was purchased from Elder Hiels for $400, and immediately an addition was made thereto costing $1,000. During his ministry also, in 1844, a small chapel was erected at Oxford Furnace and preaching services and a Sunday School were established there.

During the pastorate of Rev. Frederick Knighton, D. D., who by the way was never, throughout the nineteen years of his ministry there, installed, the present brick edifice was erected. It followed the frame structure that many years before had taken the place of the original log church.

In 1863 the church sent forth 21 of her members to form the Oxford Second Presbyterian Church at Oxford Furnace.

In 1909 the church edifice was handsomely refurnished and a steam heat and an acetylene lighting plant installed.

Conspicuous among the eldership were John Clark, who served from as early as 1804 to 1842, and his namesake, John Clarke Prall, who became elder sometime between 1863 and 1873 (the record has been lost) and has served faithfully up to the present time.

The church was well remembered by John I. Blair in a very helpful endowment of many thousands of dollars. The present membership is 106.

The list of pastors is as follows: Rev. John Rosebrough, 1755-1769; Rev. Asa Dunham; Rev. David Barclay, 1805-1812; Rev. Garner A. Hunt, 1814; Rev. Lemuel F. Leake, 1819-1825; Rev. Sylvester Graham, 1826-1828; Rev. Isaac N. Candee, 1829-1834; Rev. Robert Love, 1835-1838; Rev. James McWilliams, 1842-1853; Rev. Frederick Knighton, D. D., 1854-1873; Rev. John F. Pollock, 1874-1883; Rev. S. Nye Hutchison, 1883-1900; Rev. W. B. Sheddon, 1900-1904; Rev. Robert Robinson, D. D., 1905-1912; Rev. Richardson Gray, M. D., 1914-1915; Rev. Samuel B. Cooper, Ph. D., 1915—.

OXFORD SECOND.

This church was organized May 8, 1863, with about 50 members. It was originally a mission station of Oxford 1, but situated about four miles distant. The original Session was S. T. Scranton, Henry A. Kingsbury, Charles Scranton. The trustees were: Elisha Beers, S. T. Scranton, Wm. Stout and John Jones.

This church, which originally worshipped in a schoolhouse, occupied later a stone building then erected one of brick about 1865 at a cost of $20,000.

The longest pastorate was that of Rev. E. Clark Cline, who served the church about twenty-one years. He was efficient always and greatly endeared himself to his people. The present Eldership is as follows: N. A. Jones, L. T. Stinson, Abram Pittenger and E. H. Ward.

The list of pastors is as follows: Isaiah B. Hopwood, 1863-1866; E. Clarke Cline, 1866-1887; Irving Maxwell 1887-1895; Wm. J. Mewhinney, 1901-1906; Geo. R. Merrill, 1906-1909; F. B. Schoonover, 1910-1914; W. A. Wager, 1915—

The church has given two members to the mission field, one of them to Japan.

PHILLIPSBURG FIRST.

This church was organized Dec. 13, 1853, by a committee of the Presbytery of Newton, in "The Academy" which was the old "No. 1 School Building," the site now occupied by the Sitgreaves School Building at Brainard and Hudson Sts. Three elders were elected: John Lander, Benjamin Burwell, and John C. Bennett. The deacons elected were: Thomas Reese, and Robert Dempster.

In those days there were no luxurious cushioned seats; the room was not brilliantly lighted nor even comfortable. A stove, with a long pipe running around one end of the room, and out of a window, was the means of heating. The room was dimly lighted by candles and smoky oil lamps. The presiding clergyman had both a lamp and a candle for himself. As to instrumental music there was none. A Mr. Hulsizer, who possessed a fine voice, started the singing with the aid of a tuning fork. Services were held morning and evening and sometimes afternoons. Students from Lafayette College were persistent workers.

Next a new church was built and dedicated on Sept. 12, 1858. In it the choir occupied the center of the gallery. Where the organ now stands was an enormous bay window in the center of which stood a red velvet sofa and on either side a high-backed chair.

In 1868 came an outpouring of the Spirit of God after which 72 persons united with the church. At a congregational meeting June 24, 1868, it was resolved that the session of the church be appointed to secure a parsonage. About a $1,000 was subscribed, and the parsonage was completed in December.

A great temperance work was carried on during the next three years, and many victims of drink were saved. April 20, 1873, Howell Sunday School (now known as North End Mission) was organized, with 55 persons, 20 of them being from the Home School. This school grew rapidly under the superintendency of Mr. Charles Davis. A third Sunday School was organized, which proved to be the nucleus for the later organization of the present Westminster Church. About this time a splendid pipe organ was procured mainly through the efforts of the pastor, Mr. Townsend.

In 1883 the parsonage was sold, and the church was reported free from debt. April 14, 1886, the Presbytery appointed a committee to organize the Westminster Church, and 45 members of the First Church united with the new organization.

The Elders are Lafayette R. Amey, James Drake, John Swackhammer, Hervey J. Shimer, Edwin J. Brooks, Robert P. Howell.

The list of pastors is as follows: Rev. Smith Sturges, 1855-1856; Rev. James Y. Mitchell, 1857-?; Rev. James Petrie, 1862-?; Rev. Henry B. Townsend, 1867-1887; Rev. E. Morris Furguson, 1889-1892; Rev. Alfred N. Raven, 1892-1895; Rev. Percy Y. Schelly, 1896-1909; Rev. Joseph H. Colclough, 1909-1912; Rev. Wm. Brower Johnson, 1913-1917.

PHILLIPSBURG WESTMINSTER.

This church was organized April 27 1886, in what was then known as Dull's Hall on Chambers St., below Hudson. There were 40 charter members and the following persons were elected to serve as ruling elders: Jacob Hamlin, James D. Smith, Peter W. Stone.

The church was the outgrowth of work started in the year 1869, known as The Phillipsburg Union Sabbath School with Mr. Samuel Baker, Sr., as Superintendent, and meeting at the home of Stephen Frace on Chambers St. After a break the work was again taken up and the school reorganized May 17, 1874, under the name of Third Ward Second Presbyterian Sabbath School. The work at this time was under the care of the First Presbyterian Church.

April 29, 1886, a congregational meeting was held at which the following trustees were elected: Dr. J. H. Griffith, Messrs. Samuel B. Burwell, Isaac P. Carpenter Samuel W. Welles, William H. Mann, Job J. Moore, and Frank B. Heckman. At this time the church was also incorporated.

April 27, 1887, steps were taken to secure the lot now occupied by the church. $100 was paid thereon, an architect was secured, a building committee formed and ground was broken for the building June 9, 1888. The building was completed and the Sunday School room furnished and used for the first time, August 31, 1890.

The main auditorium was completed, furnished, and used for the first time Dec. 10, 1893, and the church was dedicated Sept. 21, 1902. In connection with the original church property, a property adjacent has been secured and paid for which will be used sooner or later for extending the Sunday School room. Also, ground has been bought and a parsonage erected thereon where the pastor has been housed since Dec. 1907. Upon this property rests an indebtedness of $3500. But for this the whole property of the church, valued at $25,900, is free of debt.

The church has now 448 communicants. In addition to the three original elders, the active elders are as follows: Job J. Moore, Wm. H. Souders, Garner H. Cline, Fred C. Cook, Floyd Dreisbach, Erwin Gruver, James P. Lommerson, Howard Fritts, and Paul G. Melick.

In the thirty and more years of its life the church has had but two pastors: Rev. E. Clark Cline, 1887-1903; Rev. James Moore, 1903-. Mr. Cline after retiring from the active pastorate was chosen Pastor Emeritus, remaining with the Westminster Church until the time of his departure from this life, August 20, 1916.

SPARTA.

This church, one of the earliest in northwestern New Jersey, was organized Nov. 23, 1786, at the dwelling house of Robert Ogden, Esq., in Hardyston. The church was at this time incorporated and the following trustees elected: Robert Ogden, Esq., Charles Beardslee, Esq., Japhet Byram, Thomas VanKirk, Esq., Christopher Hoagland, Esq., Christopher Longstreet, Robert Ogden, Jr., Esq.

The church building was for some years a mere shell of frame roofed and weather boarded with roughly hewn seats for the worshippers. The galleries and steeple were added about 1804. The original timbers remain to this day in sound condition. In 1837 the church was repaired at a cost of $1,500; and a second time in 1869 at a cost of $4,000.

In 1811 there was a missionary tour of the Delaware Valley made by Mr. Ezekiel Glasgow under the direction of the General Assembly. His instructions were: "To pursue his course till he reach the New York line, and thence to advance till he arrive at a congregation at Sparta and Danville, where he may spend as much time as the congregation will allow him compensation for." In 1812 Col. Aaron Ogden of the Sparta congregation was elected Governor of New Jersey, having also served as United States Senator from 1801-1803.

In November 1832 the parsonage was purchased. The present members of session are: Eugene R. Corey, George B. Fisher, Theodore G. Anderson, Eugene R. Smith, Martin Spoolstra, and Robert Evans. Samuel E. Darling, an active elder, died Jan. 17, 1914, aged 91 years.

The list of pastors is as follows: Rev. Holloway W. Hunt, 1795-1802; Rev. Barnabas King, 1805-1808; Oliver Green, 1810; Rev. Joseph L. Shafer, 1812-1815; Rev. Noah Crane, 1816-1830; Rev. Moses Jewell, S. S., 1830-1832; Rev. James Wyckoff, 1832-1835; Rev. Ezra F. Dayton, 1836-1838; Rev. Wm. Torry, 1839-1846; Rev. Nathaniel E. Pierson, 1846-1849; Rev. Wm. Magie, one year; Rev. Daniel Higby, 1852-1855; Rev. L. Willard, S. S., 1856-1860; Rev. Wm. L. Moore, 1860-1861; Rev. Francis E. M. Bacheler, 1864-1870; Rev. Robert S. Feagles, S. S. 1870-1871; Rev. Wm. B. McKee; Rev. John S. Hanna, S. S., 1876-1877; Rev. Thomas Tyack, 1878-1884; Rev. T. F. Chambers, 1884-1887; Rev. Baker Smith, D. D., 1887-1891; Rev. Wm. Hollingshed, 1897-1900; Rev. Jonathan Greenleaf, 1900-1906; Rev. I. P. Emerick, 1907-1908; Rev. Mr. Becker, 1909-1910; Rev. Wm. Johnston, 1910-.

STANHOPE.

This church was organized June 11, 1838 by a committee of Newark Presbytery with 27 members, all of whom were received by certificate from the Succasunna Church. The original elders were: Jos. W. Manning and Hiram Miller. The church was incorporated January 30, 1839.

As early as 1837 Rev. James C. Moore of Succasunna Plains had preached occasionally in the Stanhope Schoolhouse. The first church edifice was erected in 1844 at a cost of $2,000. It was a frame building, dedicated Jan. 1 1845, free of debt.

In 1843 two Mormon priests appeared in the village. Among others, four members of this church embraced the Mormon faith. But popular indignation drove the priests from the town and almost all their converts recanted.

About 1864 a pipe organ, costing about $600, was placed in the church. During the ministry of Rev. James Morton, which began in 1867, the church edifice was enlarged and beautified at an expense of about $3,000. The basement of the church was also at this time fitted up for a Sunday School room.

During the pastorate of Dr. Boardman a deep work of grace took place. In 1884 a commodious manse was built at an expense of about $2,500, exclusive of the lot. April 26, 1886, a Y. P. S. C. E. was organized at the manse. In 1896 the Ladies' Missionary Society was organized, and in 1898, the Ladies' Financial Aid Society.

In 1901 the church edifice was repaired at an expense of $2,600. Reopening services took place July 16. In the summer of 1915, the Sunday School room and kitchen in the basement of the church were repaired and modernized at an expense of $750.

The present membership of the church is 112, more than double what it was when the present pastor came, twelve years ago. 116 persons have been received during that time.

The present elders are: Silas E. King, Owen W. King, and Chas. D. Wolfe.

The list of pastors is as follows: Rev. Enos A. Osborne, S. S., 1840-1843; Rev. Nathaniel Elmer, S. S., 1843-1844; Rev. John Ward, P., 1845-1848; Rev. Ashael Bronson, 1849-

1851; Rev. Oliver W. Norton, S. S., 1852-1854; Rev. Robert Crosset, 1856-1858; Rev. O. H. P. Deyo, S. S. 1859-1863; Rev. Chas. Milne, S. S. 1863-1866; Rev. Jas. Morton, 1867-1870; Rev. John J. Crane, 1870-1880; Rev. J. W. Porter, 1881-1883; Rev. S. W. Boardman, D. D., 1883-1889; Rev. J. H. Condit, 1890-1894; Rev. E. K. Donaldson, 1896-1900; Rev. Benjamin J. Morgan, 1901-1904; Rev. N. P. Crouse, 1905-.

STEWARTSVILLE.

This church was founded in 1850. It developed out of meetings held in the old academy every two weeks and conducted by the pastors of the Greenwich Presbyterian Church and the St. James Lutheran Church. Meetings held every fortnight, however, did not satisfy the religious needs of the town, and the people decided to have a house of worship of their own. $2.400 was contributed, and the lot on which the church now stands was given by Mr. John Fulmer. A building committee was appointed, and in a short time the church now in use was under contract. As nearly as can be ascertained the edifice cost $4,300.

The charter members of the church numbered 76, 54 from the Greenwich Church, nine from the Scott's Mountain Church, and the others from other churches. The original elders were: Daniel Hulshizer and Robert S. Kennedy, formerly elders in the Greenwich Church, Phineas Barber, and Wm. I. Beers. The church was dedicated Dec. 10, 1850, the dedicatory sermon being preached by Rev. John Grey, D. D., of the First Presbyterian Church of Easton.

During the ministry of Rev. Mr. Thompson, a Women's Missionary Society, a Young People's Society of Christian Endeavor, and a Ladies' Aid Society were established and are still doing good work. Mr. Thompson served the church with great faithfulness for 34 years. Amongst his own people and in the community he was greatly esteemed for his unaffected piety and goodness.

Although the church has felt the drift of young people from the country to the city in a very marked degree, it has held its own and is as prosperous numerically and financially to-day as at any time in its history.

The present session is as follows: Charles Oberly, John S. Stone Asher W. Dilts, and John C. Boyer. The church property, consisting of house of worship and manse, is entirely free from debt.

The list of pastors is as follows: Rev. C. Busch, 1851-1862; Rev. Samuel M. Studdiford, 1862-1866; Rev. Wm. Laurie, 1866-1872; Rev. Wm. Thompson, 1873-1907; Rev. James Ferguson, 1907-.

STILLWATER.

This church was organized June 13, 1823, by a committee of Newton Presbytery, application having previously been made to the Classis of New Brunswick for dismissal from that body. There were 24 charter members, and the first elders were Henry B. Wintermute and Isaac Wintermute. The church during its early history seems to have been served partly by pastors and partly by missionaries.

The old stone building in which the church was organized had been completed in 1771 and although there was no definite church organization on record at that time, we find that in 1783 a number of persons signed articles of faith under the name of the Reformed Association of Hardwick, within the bounds of which township they resided. This old stone building was used by the newly-organized Presbyterian church from 1823 to 1837 when it was considered unsafe and a new frame church was erected a half mile distant and nearer to the center of the village, at a cost of $2200. The congregation worshipped in a school building until it was finished. The old stone edifice stood unoccupied for ten years until in 1847 it was torn down.

Notable among the pastorates at Stillwater was that of Rev. T. B. Condit who occupied the pulpit for 44 years. Dr. Junkin wittily said of him that "although the waters were not always still around him, his talents, piety and address have weathered every gale."

The present eldership is as follows: J. Hampton Roy, George L. Lewis, Edward W. Smith, Lewis C. Westbrook.

The list of pastors is as follows: Rev. B. I. Lowe, 1823-1829; Rev. Thomas McDermot; 1834-1836; Rev. T. B. Condit, 1839-1881; Rev. John P. Clark, 1881-1896; Rev. D. L. Jones; Rev. A. M. Higgins, 1903-?; Rev. J. D. Hillman, 1909-1914; Rev. D. H. Rohrobaugh, 1915-.

SUSSEX.

This church was organized May 1, 1839, in the village then known as Deckertown, by a committee of the Presbytery of Newark, under the name of the Third Presbyterian Church of Wantage. There were 28 members—15 men and 13 women. The elders elected were: Lewis Whittaker, Jacob H. Beemer, and Horton Beemer.

It appears in the records that Rev. George Pierson was invited and acted as temporary Stated Supply. Among the very earliest interests of the church was the support of Foreign and Home Missions, American Bible and Tract Society, by order of the session, June 12, 1839.

The most notable pastorate has been that of Rev. Mr. Hamilton, the present pastor. He has twice served this congregation, the two terms of service covering a period of 34 years. During his time there have been added to the church 217 persons. Burials have reached approximately 430 in number. Some 80 marriages have been recorded. The pastorates have enjoyed two or three gracious revivals. The one characteristic of the church life has been its peace and fellowship.

The material improvements, the dismissal of many young persons to the cities, carrying with them the impressions of gospel truths, have evidenced the success of Mr. Hamilton's labors. He is now ministering to the fifth generation, has in large measure fellowshipped with three sessions who have served the church on earth and entered into their reward.

It has fallen to him at the beginning of each pastorate to preach the memorial sermon for his revered predecessors. A pastorate that dates back 44 years or nearly half a century through the changes of social, economical, and political life, and has been marked for the steady streams of truth, and the great principles of religion consciously or unconsciously forming convictions for the better life is worthy of record for the name and glory of the master.

The list of pastors is as follows: Rev. James W. Wood, 1839-1844; Rev. A. D. Rich, 1846-1847; Rev. B. Farrind, 1848-1854; Wm. H. Babbitt, 1855-1856; Rev. Peter Kanouse, 1856-1862; Rev. O. H. P. Deyo, Supply, 1864; Rev. Peter Tenilow, 1864-1867; Rev. N. Elmer, 1868-1869; Rev. J. McWilliams, 1869-1873; Rev. Edgar A. Hamilton, 1873-1882; Rev. J. W. Coleman, 1882-1886; Rev. Alexander McAllister Thorburn, 1887-1893; Rev. Edgar A. Hamilton, 1893-1917.

WANTAGE FIRST.

This church, located well up on the Clove, is one of the historic churches of the Presbytery and was organized as a Presbyterian Church, Aug. 11, 1818, with 25 members, 12 men and 13 women.

It was the result of the labors of the Rev. Elias Van Bunschooten, who ministered to the three Dutch churches on the north side of the Kittatinny mountain, and found time also to look after the needs of the people living to the south. A petition dated Aug. 21, 1787, was sent to the Classis of New Brunswick of the Dutch Church, and on August 27, that body granted an organization. Twenty-five men and 25 women composed the church; they worshipped at first in a barn; and Mr. Van Bunschooten was their pastor.

For a time he served them in conjunction with the three upper churches in the Minisink country but in 1792 he removed and made his home at the Clove or First Wantage church. Here he labored until 1812, when he laid down his work and three years later died. After his death the church by vote of its members disbanded as a Dutch church and as we have seen was organized into a Presbyterian church. During the time Mr. Kanouse was pastor there were two revivals resulting in the addition of one hundred sixty-three members. So marked was the success of the work that by 1833 there were five hundred and twelve members in the church. On Aug. 1st 1836, the parsonage was burned and with it the church records thus blotting out all official information as to the internal workings of the congregation. It has had a long and honorable history but of late years has not been able to support a pastor, students from Princeton having filled the pulpit during the summer months until May, 1916, when Rev. Jos. McInnes, pastor of the Unionville, N. Y., Presbyterian church was engaged and now holds services every Sunday afternoon at two o'clock.

This church originally occupied a log building but about 1830 the present edifice was erected, a frame structure with a gallery across one end and two sides.

The complete list of eldership is as follows: Steven Titsworth, John Smith, John Stiles, Braddock Decker, Andrew McNish, David Slawson, Matthew Cooper Jacob De-

Witt, John Titsworth, J. S. DeWitt, W. W. Titsworth, E. N. Millen, L. C. Davenport, and Louis Harden. The latter two are now active.

The list of pastors is as follows: Rev. Gershom Williams, 1818-1821; Rev. Edward Allen, 1821-1830; Rev. Peter Kanouse, 1830-1834; Rev. George Pierson, 1835-?; Rev. Anthony McReynolds, 1839-1834; Rev. Sylvester Cooke, 1844-1872; Rev. L. T. Shuler, 1873-1875; T. F. Chambers, 1876-1883; Jos. Nelson, 1885; Rev. J. C. Cronach, 1889-1893; Samuel F. Bacon, 1893-1895; S. M. Jordan 1896; Rev. Edward Snyder, 1898-1902; Allen Baillie, 1903; Stacey L. Roberts, 1905; Rev. Joseph McInnes, (Stated Supply) 1916-. Messrs. Jordan, Baillie and Roberts were student supplies.

WASHINGTON OR MANSFIELD WOODHOUSE.

This church in which Newton Presbytery was organized one hundred years ago first appears in history in 1739 when supplies of preaching were sent to "Mr. Barber's neighborhood, near Musconnekunk." A church building of logs was erected about the same time that churches were built at Greenwich and Oxford. This was, as near as can be ascertained, between 1739 and 1744. In this building the early preachers exercised their gifts. It is likely that the church was organized about the time the building was erected. It was designated "Mr. Barber's" until 1754. Then, Mansfield township being set off from Greenwich, the church took the name of the township.

The first Presbyterian pastorate in all northwestern New Jersey was that of Rev. John Rosebrough, over the Greenwich, Washington or Mansfield Woodhouse, and Oxford churches.

In 1786, the trustees adopted as "a device for said congregation, the dove with the olive branch." In 1787 the old log church was found to need extensive repairs. In a few years however the people felt the need of a better house of worship. It was decided to build this second edifice upon the old site. The material was to be stone and the size of the building 45 by 35 feet. The structure does not seem to have been completed until about 1801.

In 1817 the Presbytery of Newton was organized in the Mansfield church. The elders at this time were John Eveland, John McKinney, Ebenezer Stilson, George Van Nest, John Van Nest, and Henry M. Winter.

May 18, 1822, the church became incorporated under the name of the "Mansfield Presbyterian Church," thus dropping the original term of Mansfield Woodhouse.

Oct. 25, 1825, John B. Parke sold one and eighteen hundred acres to the congregation for the purpose of enlarging the graveyard. This was the John B. Parke who was one of the victims of the foul murder at Changewater, May 1, 1843.

In 1836 it was determined to erect a new house of worship and after much discussion it was decided to remove from the old site and go to Washington. There a brick structure 50 by 80 feet was erected in 1837, on land given by Gershom Rusling comprising about an acre and a half.

The lot for a parsonage was purchased in 1860 for $300. In 1869 an adjoining lot on the west was purchased for $225 and added to the parsonage property, the grounds now embracing six-tenths of an acre. A portion of this land was subsequently sold and the remainder is the present parsonage on West Washington Ave.

Shortly after the outbreak of the Civil War, in 1862, fire destroyed the church. But the members, mostly farmers went heroically to work and after much personal work and stringent self sacrifice, they in 1863-64 erected the present spacious and beautiful structure.

During the pastorate of Rev. Mr. Webster the Ladies' Aid Society was organized. It was largely through the untiring efforts of this society that the spacious and well-equipped chapel was built. During the first twenty years of its existence the splendid sum of $9,225 was raised.

In 1877 the name of the church was changed by an act of the Legislature to "the First Presbyterian Church of Washington, N. J."

During the pastorate of Rev. Mr. England extensive improvements were made to the interior of the church. The gallery was remodeled, the choir changed from the gallery in the rear to a place in the front on the left of the pulpit, the seats elevated, the beautiful organ now in use installed, and the church recarpeted. In addition to the generosity of the members which made this possible, the Ladies' Aid Society subscribed the sum of $2,000. The complete and convenient kitchen attached to the chapel was provided by the society in the fall of 1899 at a cost of $915. During the present pastorate the church has been frescoed and a new slate roof placed on the building.

The church has enjoyed many seasons of refreshing, a notable revival having been conducted by the Rev. B. Fay Mills during the ministry of Dr. Nott. Owing to the removal of many members from the community the session deemed it wise to purge the roll, whereby 125 names were placed on the reserve list in 1913, thus lowering the membership to 524.

The church is now enjoying an era of prosperity; there has been during the present pastorate a healthy growth in membership; the present enrollment is about 586.

There are a number of important and busy societies whose work and influence has been great, the Pastor's Aid Society, recently organized with a membership of more than 100, the Foreign Missionary Society with 50 members, the Christomathean Home Mission Society with 88 members, the Alpha Chapter of the Westminster Guild with 25 members, the Christian Endeavor Society, and the Sunday School with 325 members.

The elders are: Sering P. Bowers, George W. Beers, Robert C. Cook, Albert C. Godfrey, Frank P. McKinstry, M. D., Frederick N. Jenkins, Charles R. Ford, Robert W. Allen.

The list of pastors is as follows: Rev. John Rosebrough, 1764-1769; Rev. Philip Stockton, 1778-1781; Rev. Peter Wilson, 1786-1798; Rev. Wm. B. Sloan, 1798-1815; Rev. Samuel Robertson, 1815-1816; Rev. Jacob R. Castner, 1817 (?)-1848; Rev. James Lillie, 1849-1851; Rev. John Turbitt, 1851-1852; Rev. Solomon McNair, 1853-1860; Rev. E. D. Bryan, 1861-1870; Rev. A. M. Jelly, 1870-1874; Rev. Samuel E. Webster, 1875-1880; Rev. Charles D. Nott, D. D., 1880-1893; Rev. E. B. England, 1894-1903; Rev. Frederick W. Johnson, D. D., 1903-1913; Rev. J. N. Wagenhurst 1913-.

YELLOW FRAME.

This church must have been organized about 1763 (for it called a pastor in 1764) and tradition has it that Rev. Wm. Tennent, Jr., took part in the exercises. Before the division of the original Sussex County the County seat was at Johnsonsburg where the Yellow Frame church is located. Here was built the jail, and the place was named "Log Jail." There was a log church erected some time subsequent to 1740 and the church was called Upper Hardwick.

In 1782 the township of Independence was set off from Hardwick, and the Hackettstown church, formerly known as Lower Hardwick, now took the name of "The First Presbyterian Church of Independence." Upper Hardwick, or Yellow Frame was thereafter known simply as the Hardwick Church.

Soon the subject of erecting a new house of worship was agitated. Those living in the lower part of the parish where the old log church was located near Dark Moon Tavern, wished to retain that site. Those living in the upper part preferred a site in Shaw's Lane. Thus arose a controversy which required the intervention of the Presbytery. The matter was settled finally, Presbytery sanctioned the change of site, and the Yellow Frame church has stood from that day to this in its present location.

The deed for the lot containing one and one-fifth acres, was dated July 5, 1785. The grantor was Wm. Armstrong. The names of the trustees to whom the property was conveyed were George Allen, Joseph Gaston, Aaron Hankinson, Wm. Hankinson Alexander Linn, Joseph Reader, and John Roy. The building was completed in 1786.

During the pastorate of Mr. Boyd, a dancing school was started, and his preaching against it led to an unsettled state of affairs which resulted in dissolving the pastoral relation. His financial relations with the church, however, required some years to adjust. April 28, 1818, the Presbytery heard "from one of its members that the First Presbyterian Meeting House in Hardwick is advertised for public sale by the Sheriff of the county of Sussex, at the suit of the Rev. John Boyd for arrears of salary due him." The committee appointed to adjust the matter reported that "your committee find a sum due Mr. Boyd from the congregation of Hardwick of one hundred forty-two dollars and forty-seven cents." Later Mr. Boyd asked Presbytery's permission to sell his judgment against the church, which request was refused. By the year 1820, however, the affair seems to have been amicably settled, and Mr. Boyd was dismissed to the Presbytery of Hudson.

In 1823 the house of Elder Aaron Hazen was burned and with it the sessional records of the church. April 16, 1841, the congregation became incorporated as "The First Presbyterian Church of Hardwick."

The same year the congregation took steps toward remodeling the church building. This building was nearly square having entrances on the south and east. The pulpit was placed on the west side of the audience room and was of the old-fashioned stilted kind. $600 were secured, the doors on the south and east were closed, and the entrance placed in the north end, and the pews and galleries were changed. The work when completed was reported to have cost $1,213.

This building was replaced in 1887 by the present one, in which the congregation still worships, and was taken down in 1905, May 25, 1859, the name was changed to "The Yellow Frame Presbyterian Church.

The list of pastors so far as obtainable is as follows: Rev. Francis Peppard, 1772-1783; Rev. Daniel Thatcher, Supply, 1784; Rev. Ira Condit, 1787-1793; John Boyd, 1803-1812; Rev. James G. Force, (?) 1811-1816; Rev. Jehiel Talmadge, 1819-1822; Rev. Benjamin I. Lowe, 1824-1837; Mr. Samuel B. Ayers, Supply, 1837; Mr. Sherwood, 1838-1841; Rev. Wm. C. Magee, 1841-(?); * * * * Dr. Foresman, 1889; Rev. Wm. N. Todd, 1892; Rev. W. E. Faulkner, 1895; Rev. John D. Addy, 1898; Rev. Isaac H. Condit, 1901-1916; Rev. R. Spencer Young, 1917-.

The present elders are: L. Eugene Savacool, James Toomath, James M. Johnson, and Nathan H. Lanning.

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